THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE LAST HYMN OF PRAISE.

"O may I breathe no longer than I breathe
My soul in praise to Him."

Let me once more look out upon the stars,
Whence I have inspiration drank for years!
There is a voice within me that doth speak
Of a bright world, far brighter than those orbs
On which I'm gazing. Oh how I have longed
To pierce the azure depths of yon profound,
To soar from world to world, each circle pass
Of lesser glory, till in fulness flashed,
The central rays of that surpassing light
Whose streams of splendor reach the ve r of heaven.

This earth is lovely, God's good hand hath spread
Unnumbered beauties for his children here,
But oh, the spoiler enters, and the rose
Hides 'neath its morning tiar of gems
A canker in its heart; each bud of hope,
When we have looked to see it blossom gay,
Has withered ere the outstretch'd hand could grasp;
And therefore have I made my home away
With the bright stars, and have communed with those
In whose abodes is no decay, nor death:
High aspirations have been mine, and thoughts,
Deep thoughts, which found no resting place below.

Thy hand has led me through a thorny path
And yet, oh Father, I would breathe my soul
In blessings forth, ere that, I lay me down
Like a tired child upon earth's lap in peace.

Father, I bless thee, for the household love
That lit my way,
Shining like some bright guiding star above,
Leading my steps to thee, when I would stray.
I bless thee, Father, for the quenchless thirst
Of knowledge pure,
For the up-bounding spirit which would burst,
Away, away, beyond each worldly lure.

And though at times the earthly chain
Of grief, or love,
Would thrall the soul, unfettered soon again
It soar'd, and reveled in the light above.
I bless thee, Father, for the eye which gaz'd
Each waking hour,
And saw thy glory in the sun that blaz'd,
Thy pencil's painting in each blushing flower.

Thy chariot's path among the up-piled clouds,
From whence thy voice
Comes thundering forth, when darkness round thee shrouds,
And swoln floods leaping, in the storm rejoice.

And for the blossoms of the early Spring,
Its fragrant wind—
Rose girdled summer—autumn gathering
Her golden sheaves for reaper's hand to bind.
Father, for what thou'st ta'en, thy name I bless,
For all thou'st given—
For gladsome hours, yea, and for deep distress,
Which call'd my wandering thoughts from earth to heaven.

But above all I bless thee, O my God,
For thy dear Son,
For the free grace thy mercy sheds abroad,
And the bright home for us by Jesus won.
For the high hopes that in my bosom spring,
The undying trust,
With which my soul her untried flight shall wing,
By angels wafted to where dwell the just.

Earth, earth, thou'rt fading!—the bright stars are paled!
My better home
Shines glorious still!—God's promise ne'er has failed—
Father, I bless thy name!—I come! I come!

J. C.

From the British Magazine.

ON INTERCOURSE BETWEEN THE CHURCH OF ENGLAND AND THE CHURCHES IN THE EAST.

The communion of saints in the primitive Church was kept up both in the bosom of each particular church and in the Church at large. By the former, the Christians on each particular spot, or in each particular district, were kept together as one body; by the latter, the Christians throughout the world were united in one.

The Christians of each individual church were united by a common reception of baptism, by a habit of assembling together for divine worship, more especially that highest act of earthly worship, the holy communion, and by mutual sympathy and assistance in matters both temporal and spiritual. They were brought into communion by baptism; they were most especially kept in it by the ordinance divinely appointed for that purpose, the Lord's supper. Their partaking together in *one bread* preserved them in *one body*.

This body, again, was not merely an aggregate of individuals, but a society, and as such under government; and the holy communion kept the body not only united, but united under its governors. For it implied not only recipients but distributors; and the distributors were the pastors of the flock. It required a consecration; and none was empowered to consecrate but those who continued in union with the chief pastor in each church. If they deserted his communion, or were excluded from it, they ceased to have a right to preside at the eucharist, or to distribute it to other believers. In this way each church continued one compact body; and whoever was not in union with it was known to be so.

But besides this communion in the individual societies, there was a communion in the Church at large. Every member of each particular church was a member of the Church universal, and had a *right* to communion in every other church. The pastors likewise of particular churches held the same place in whatever part of the Christian world they happened to be. These rights, however, were as a matter of discipline, subject to restrictions, the object of which was the more effectually to preserve the unity of the whole body. Thus the chief pastors or bishops were united together by the delivery to the neighboring bishops, on their election, of a profession of faith, by being consecrated by other bishops, by admitting each other to officiate mutually at the eucharist, by meeting in synods, and frequently by being subject to the same metropolitan. They could not officiate in another diocese without the consent of the bishop of that diocese, unless he had come under the charge of heresy of schism; neither could they receive any of his clergy without his consent.

These latter again were subject to the bishop to whose diocese they were ordained; they could do nothing in it contrary to his will; they could not remove to another diocese without his consent, and letters credential; and if they officiated in another diocese without the consent of the bishop of it, they were equally guilty of irregularity and schism.

The laity of the Church were less restricted; but they could not *claim* to be admitted in another church without letters recommendatory from their own bishop. This, however, appears to have been simply to avoid imposition, and therefore was probably not enforced except when imposition was feared.

All these regulations tended to preserve unity of doctrine and harmony of feeling, with mutual sympathy throughout the Catholic Church.

The former part of the communion of saints has been preserved in particular churches; but in the Church universal it has been well nigh lost. It is true that the Christians of most churches pray for each other in a body, as members of the whole Church; but this does not bring the various parts of the Church together in a visible, tangible communion. The ordinance recognized in the Scripture as that by which we are or ought to be united is, the sacrament of the Lord's supper, *the holy communion*. It is impossible, therefore, that the communion of saints in the Church at large can be complete until we return to the state of things which prevailed in the first ages, when every apostolic Church admitted to the participation of that ordinance all who had right of communion in any such church. That this is not the case at present it would be idle to question. We, it may be, should admit to our communion those who have the right to it in any community preserving the apostolical succession; but how few members of the Roman, or Greek, or Egyptian, or Abyssinian Churches would desire to communicate with us? Few of us, likewise, it is to be feared, would have the wish to partake of their communion, even where no conscentious impediment exists; nay, in all the Churches subject to Rome, we in common with most other Churches, are debarred from so doing, until we consent to condemn our mother Church of schism and heresy, and to be separatists in our own country. But few of us, it is to be feared, greatly regret that it is not otherwise. We look down upon the ancient foreign Churches as too corrupt and superstitious for us to think of uniting with them in divine worship, even where we are not debarred. If we can carry abroad our own clergy, and our own worship, we are satisfied. We seek no communiun with others.

Now, how different is this state of things from that which prevailed in the early ages. Then every orthodox Christian found a home in whatever part of the Church he happened to be. The only impediment to his *feeling* himself at home was difference of language; but this was no hindrance to his being received with open arms, and admitted to every Christian privilege to which he was entitled in his native country; and if he mastered the language of the conntry he visited, every thing was open to him. There were differences of usage, but to these he would conform. There were differences in the wording and arrangement of liturgies; but the same great divisions and subjects of devotion appeared in all. A short period of residence, and he forgot that he was a stranger.

How much does it appear to be desired that this state of things should be revived! Surely it must tend to strengthen the Christian cause if those without the Church could *see* that Christians, wherever they are, unite in one faith and in one worship. Surely it must tend likewise to the internal improvement of the Church. There is scarcely any church in which there are not some inveterate errors of discipline or practice. We in particular have lost the discipline of primitive times: would it not help to revive it amongst ourselves to associate with members of the Greek Church, in which it is in a degree preserved? Most of the elder Churches, on the other hand, have fallen into corruptions from which we have been happily delivered; would it not tend to their improvement to be united more intimately with us, and thus to see the advantages of reforming their own institutions? We have lost those habits of mortification of the flesh as a religious duty which the Christians of apostolical times practised; whilst the Eastern Churches have retained them: would it not be an advantage to us if intercourse brought their example more before us? On the other hand, they lay an undue stress on the mere outward act: would they not learn from us to give it its due place? to make it a means of discipline, instead of an act in itself meritorious? The advantage, however, in the way of improvement, would probably be more on their side than on ours, although it does not become us to be too confident. But if so, will not our active sympathy for them quicken piety amongst ourselves? Nay, will it not strengthen the cause of religion amongst ourselves to see it reviving in other Churches? Indeed, in looking at the present improved prospects of the Church of England, and the healthier state of feeling now prevalent within her pale, it will, I imagine, be acknowledged that a very large share of it is to be attributed to the sympathy which has been called forth for others,—for the heathen, for the ignorant at home, for our colonies, for the increasing towns destitute of church accommodation. The kindly and warm feelings we have been led to entertain for others have quickened to life the torpid germs of good in ourselves, and raised the standard of conduct itself amongst us.

That the Greek and Eastern Churches have great claims upon our sympathy has long been evident to many in this country. Inhabiting the countries in which the Gospel itself arose and spread most successfully at the very beginning; the scene of the labors of those first missionaries of the faith whose history has come down to us in fullest particularity; being themselves, as churches, lineal descendants of those planted by St. Panl, St. Peter, and St. John; the theatre of all the great transactions in the history of the primitive Church; the arena of the exertions and sufferings of the great names of Christian antiquity, of Ignatius and Polycarp, of Justin and Clement, of Origen, Basil, and the Gregories, and Chrysostom,—to whom the Church of England looks back as the fathers of its reformation; these are sufficient reasons why we should look towards them with gratitude, and affection, and respect. But they have more touching claims on us still. They are sunk and degenerated. Though abhorring the name of idolatry, they pay religious reverence to pictures and raised figures. Though strict in the observance of fasts, fraud and bloodshed are accounted venial offences. Their worship has become unintelligible to the people, and instead of being a spiritual service is overloaded with minute forms and empty shows. The one Mediator is almost forgotten, and his mother and other saints have usurped his place. The churches no longer resound with the word of the sacred preacher. The Lord's day is become a season of business or pleasure.

Again, large portions of them are degraded and oppressed by Turkish tyranny. Their lives and property are at the mercy of despotic misrule or popular outbreaks. Their very bishops and patriarchs hold their stations at the will of the infidel, and are deposed or elevated at his pleasure.

In the midst, however, of these unfavorable circumstances, they are not irremediably sunk. Instances of martyrdom for conscience sake are not unfrequent. There is a general acquaintance with the facts and doctrines of the Gospel which will scarcely be found even in this country. There is a willingness to receive information; and not merely that, but a thankful reception of the scriptures in the ancient and vernacular tongues. The clergy, though poor, are frequently able to cope in argument with the average of English clergymen, and recognise the holy Scriptures as the ultimate standard of appeal.

There are likewise bonds of union already subsisting between us, if not utterly broken through by recent mistakes on our part. They retain the three sacred orders of bishops, priests, and deacons; and their distinction is preserved even more strictly than with us. They practise a discipline which we recognize. They have, like us, an ancient liturgy, and they even admire our own. They have the same creeds as ourselves. Their doctrine of the sacrament of baptism is the same as our own; and although many of them hold the error of transubstantiation in the eucharist, yet many agree with us, the question being an open one. They hold the same combined standard of Scripture and antiquity which our own Church recognises. They, like us, protest against the usurpations of the Roman bishops; and although in regard to purgatory and the reverence paid to pictures they practically are in the same error as they, yet neither is bound upon them by any public authority; and as to the latter, the very circumstance that they *profess* to abhor idolatry opens a way for reformation. Persons high in their Church have paid religious visits to this country, or held intercourse with it. Finally, they have been accustomed till of late to look to us with almost entire confidence. Can more be necessary to lead us to look to them with interest?

(*To be Continued.*)

SPEECH OF R. W. CUSHMAN,

Before the American and Foreign Bible Society, on the question of a Separate Bible Organization in the Baptist Denomination. 1837.

Resolved, As the sense of this meeting, that the formation of the American and Foreign Bible Society, and its efforts to give to the nations of the earth the Bible translated, deserve the approval, and may justly ask the co-operation of the Christian world.

I am aware, Mr. President, of the engrossing scope of this resolution. I am aware that it looks not only to the vindication of this society, from the imputation of being indebted for its birth and character to a parentage of sectarianism, which, from many Christians of other denominations who have not had the means of correct information, it has had to bear; but that it contemplates their support. With this design it was drawn up; and I ask leave to sustain it, with the hope that my Christian brethren present, of every name, will be prepared before I sit down, not only to justify its formation, but to give it henceforth their sympathies, their prayers, and their help.

As the resolution looks rather towards the public than the society, I ask permission so far to depart from the usage of anniversaries, as to look that way too, and to direct my observations rather to the assembly, for whose ear, indeed, every address is really intended, than to the chair, which presides over the interests for which I plead.

In this world, full of fallen men and fallen angels too, it ought not to be surprising that good is evil spoken of, that facts should be mis-stated, and motives misunderstood. The American and Foreign Bible Society had not its origin in a schismatic spirit, as has been widely misrepresented and believed; not in a wish for innovation; not in a disinclination of the denomination among whom it originated to co-operate with their brethren of other denominations; but in circumstances which they could neither avert nor control. The Baptists have ever deprecated the necessity of their ecclesiastical severance from the rest of the Christian brotherhood, and have ever earnestly prayed and labored that that necessity might be done away. And when, in the institution of the Bible enterprise, one spot was found upon which all could meet and work together, they hailed it as the "Isle of the Blest."

Indeed the Bible enterprise, whose grand aim has been to combine the energies of Christendom, owes its origin, as does the modern missionary enterprise, and the monthly concert of prayer, to the Baptist denomination; and from the formation of the American Bible Society, to the fatal hour when it extinguished the last ray of our hope, by sanctioning the doings of a majority of its board, of the memorable 17th of February, 1836, it had the warm heart and open hand of every Baptist of influence, I believe, in the land.

None, certainly, labored more assiduously or with greater pleasure for the promotion of its interests than did those who have been principally instrumental in the formation of this society, and the churches of the denomination at large had shown their interests in its operations, by the contribution of more than forty-five thousand dollars to its funds, in legacies alone; probably a much larger sum in the way of auxiliaries, collections, and memberships.

So unwilling were they to be separated from the society, that they left no means unemployed, which ingenuity and love could suggest, or forbearance and perseverance could execute, to avert the obnoxious decision, which threw upon us the alternative either to violate our convictions of duty to God, and to the millions of perishing heathen, whose welfare was implicated in the decision, or to withdraw, and provide as we could to meet their wants in some other way.

As the resolution bespeaks a justification of the formation of the society, it is incumbent on me to state the circumstances which led to it. The Rev. Messrs. Yates and Pearce, English Baptist missionaries in India, having revised and improved the Bengali translation of the New Testament, which had been made by Dr. Carey, applied to the American Bible Society for aid to publish an edition of it for distribution among the natives of Bengal. This aid the American Bible Society refused to grant. Why?—for by the reason of the refusal the refusal itself must be justified or condemned, and the course which the Baptist denomination has taken, consequent on that refusal—why did they deny the request? Was it because they had not the funds to spare? Their treasury was overflowing, and they were looking abroad on the whole earth as the field of their labor.

Was it because they had already bestowed, in aid of translations made by Baptist missionaries, as far as the contributions of the Baptist denomination would justify?—while the contributions of the Baptists had fallen but little, if any, short of one hundred thousand dollars, the society had appropriated to aid the translations made by our missionaries less than twenty-nine thousand dollars.

Did they refuse the aid because the translation was unfaithful? Its fidelity was not disputed. Because of the unskilfulness of it? Its philological excellence had the testimony of missionaries of every denomination; and of ten of the most learned Pundits in India. Why then, you will demand again, was the request denied? I will give you the reason as it came honestly out in the report of the committees to whom the request was referred. The first committee reported that it would be *inexpedient* to recommend appropriations until the board should settle a principle in relation to the Greek word βαπτιζω. In that report the board concurred, and referred the subject to a special committee to settle the principle. That committee reported that it is inexpedient to appropriate funds belonging to the American Bible Society in aid of translating or distributing the Bengali New Testament, or any other version containing translations of the Greek words βαπτιζω, βαπτισμα, and their cognates.

The reason, then, of the refusal of this request was, that the version for the printing of which their aid was solicited, contained a translation of the Greek word baptizo and its cognates!—they refused the aid solicited because its translators had not given a part of their "glad tidings" in Greek!! and that part too, by which the poor pagan was to learn the first duty he was to perform after believing in Christ, and by the performance of which he was to make a public profession of his faith, a part which enjoins the only act of worship which was to be performed expressly in the name of the trinity of the true God; and which he finds associated with the sanctions of eternal life and death in the very commission by authority of which the ministers of Christ are giving him the Bible as a *light* to his path!!!

But why is this prohibition laid on the Greek word βαπτιζω any more than the Greek word μετανοεω, or the Greek word πιστευω, or any other Greek word? Why do they require that a foreign, unmeaning term,—a barbarism—be obtruded upon every inquiring pagan, perishing though he be in his ignorance of God, and duty, and salvation? Is it because its meaning is uncertain? No; Pædobaptists of every denomination being witnesses, the meaning of the word is, to immerse. Professor Porson, of the University of Cambridge, an Episcopalian, acknowledged by all competent judges to have been the first Greek scholar in England, pronounced it *absurd* to imagine that it had any other proper meaning than to dip entirely, or plunge, or immerse. Dr. Campbell, late professor of divinity in Abberdeen, a Presbyterian, the author of the translation and notes so well known and so often consulted by every Biblical student, a man who from his boyhood had united those habits of close investigation which the study of the law is so well adapted to give, with a diligence and a perseverance in study which found him among his books from five in the morning till twelve at night, until he had passed the age of seventy years; whose learning attracted the attention and won the respect of the literary men of every state in Europe; whose understanding was too capacious and too acute to be fettered by human systems, and too judicious to be led astray by fanciful theories; whose honesty made him declare the truth, how much soever it might conflict with his own practises, or those of the Church with which he stood connected; and of whose lectures on Church history Mr. Orme, the late Secretary of the British and Foreign Bible Society, speaks in terms of commendation, which he said he could apply to no other work in the language; this sound scholar and honest man pronounces the proper import of the term to be, *to dip* or *immerse*. Luther, the pillar of the reformation, has translated it in his German Bible by a word signifying to *immerse;* and Calvin, the doctrinal oracle of the Churches reformed, though he has not translated it in his Geneva Bible, has declared that "it signifies to *immerse*."

Why then, you will demand again with amazement, do they forbid its being translated? It must be, you will say, because it would have been introducing an innovation on the practice of the Church in giving the Bible to mankind? No; besides the fact that the first version of the Scriptures ever made from the Greek, and probably made under the direction of the apostles themselves, or their immediate successors, and into the language of the people of Galilee, to whom the Saviour preached, and whom his disciples baptized, contains a translation of the word by a term expressive of immersion; besides the fact that it was translated in the Ethiopic version, a version early made for the use of the countrymen, if not for the converts, of the Ethiopian officer whom Philip paptized; besides the fact that it is translated in every other ancient version of the East; and in them all translated by a word equivalent to immerse; it is also translated in nearly all, if not in every modern Protestant version of the west; the English, the Genevan English, and French versions, and those since made on their model excepted.

Well, then, if it was not because the translation of the word was an innovation upon the practice of the general Church, you will say it certainly must have been because it was contrary to the practice of the American Bible Society to aid such a translation. No; strange as it may sound to many of you, we must reply, neither could that have been the reason, for they have appropriated funds not only in aid of the German Bible, and the Dutch Bible, in which the term was translated, and translated by words signifying immersion; but also in aid of versions which, in defiance of all precedent, and in defiance of classical usage, and defiance of every lexicon of the Greek, it was rendered by a term equivalent to *sprinkle!* And worse yet, they have appropriated their funds, in large amounts, in the face of all our remonstrants, to the publication of Morrison's Chinese translation, which Leang Afa, the well known Chinese convert, pronounced "an unintelligible jargon:" of the truth of which you can yourselves judge, when told that the word *baptizo* is there rendered by a circsmlocution, the meaning of which is, according to Mr. Abeel, the American Pædobaptist missionary to China, "to make a wash."

"Well, if it was not an act of insanity," methinks some of you are by this time ready to exclaim, "for which no reason can be given, they must have forbidden its translation as the condition of their aid, because they had just discovered, after twenty years' labor in aiding versions containing translations of the word, that they had been sinning against their constitution, and thought it "inexpedient" to do so any more. But I have to tell you, neither could that have been the reason of their prohibition; for although they have been sinning against it almost ever since they had an existence, if, according to the "remarks" upon it "published by the direction of the board of managers, and under the direction of a committee appointed by the same," in 1830, the sole object of the society is, "the dissemmination of the *unadulterated* word of God;"* yet the constitution opposed no obstacle whatever to their aiding versions containing correct translations of the word. On the contrary, it required that they should extend their influence, according to their ability, to other countries, by giving their aid to "the most faithful translations," where translations are required; so that this very act, instead of being in cautious compliance with the requirements of the constitution, was, itself, according to their own published commentary on that constitution, an added sin.

But I must give you their reason in their own words; or rather, perhaps I ought to say, in the words of a much valued Baptist brother, who on that occasion was so pacific as to think it duty not merely to feed a hungry enemy, but to furnish him with weapons and ammunition:—whether they were made for defence or suicide, however, the favored may yet have reason to question.

After the reports of the committees to which I have referred, and much discussion on the question of *expediency*, the following resolution was finally passed, and was afterwards approved by the society at its annual meeting: "*Resolved*, That in appropriating money for the translating, printing or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform, in the principle of their translation, to the common English version; at least so far as that all the religious denominations represented in the society can consistently use and circulate said versions in their several schools and communities."

The reason, then, for prohibiting the translation of the words relating to baptism was, that although their constitution throws no obstacles in their way; and although they have aided and will continue to aid those versions of Christendom which contain translations of the words, and which they came into existence too late to control; yet they do not feel at liberty to encourage any versions which make a disclosure of their proper meaning in pagan lands, where it is in their power to prevent it: and they cannot encourage ours, because our missionaries who made them, unlike Luther, and Calvin, and Campbell, and others whose example contradicted their interpretation, commend the authority of the ordinance by its performance; and the performance of it, among the plain and simple hearted converts from idolatry, in accordance with a correct and *intelligible* version of the command, makes it very difficult for the missionary who persists in sprinkling, to use his Bible and preserve his reputation for consistency!

Thus is a principle adopted for their future operations in Bible translation which requires the missionaries of the Baptist denomination, in giving light to those who are sitting in darkness and the shadow of death, *to hold back and cover up a part* of the truth, as the price of the aid of that society in disclosing the rest. And for what?—that their Protestant brethren of other denominations may succeed in transplanting into Asia, a Papal substitution for an ordinance of Christ, which, in Europe and America, has been the prolific root of unutterable evil. This was a sacrifice of honesty and conscience, and of the interests of their master's kingdom, which they could not, *durst* not make.

In translating the Bible, they are laying the foundations upon which the churches of unborn millions and distant centuries are to be reared; and they feel it incumbent on them, according to the grace of God which is given to them, to lay that foundation wisely. It is a fundamental principle of the Baptist faith, that Christianity must achieve her conquests by the might of the naked truth. Our missionaries believe that every plant which the Father hath not planted, though it may linger out a sickly existence, must eventually be rooted up. They know that the day is coming in which every man's work shall be subjected to a severer ordeal than a bygone superstition ever employed; and, that they alone "whose work shall abide, shall receive the reward" of fidelity, or success. They remember that the modern is not the first missionary enterprise since the days of the apostles, for the conversion of the nations of the east; and they are under the most immoveable conviction that the only hope of success to the present missionary enterprise lies in carrying forth the gospel of Jesus Christ, the order of his Church, and the personal exemplification of Christianity, pure as they came from the hand of their author; and that until the nations of the east shall see "a *holy* city coming down from God," Jerusalem, in their esteem, will be no better than Rome.

The modern missionary enterprise was begun by the Baptist denomination on the very soil where this sacrifice was required to be made.

The sainted Thomas, and Carey, and Marshman, and Ward, sat down alone on the bank of the Ganges, encircled by the whitening bones of those who had perished in the delusive hope of peace and salvation from ablution in its waters: the funeral fires of a superstition, whose tenderest sympathies gave the widow to the flames, were burning around them. And amid the groans of the bleeding pilgrim, and the wail of the dying widow; amid the scoff of the proud Brahmin, and the frowns of those in power, they undertook to burst the fetters of a caste of immemorial centuries. "An enterprise of madness! a hope of delusion!" was the outcry of the world. And so it was, if earthly motive were the impulse that moved, or human policy the star that was to guide them. But they went "to proclaim liberty to the captive; to bind up the broken hearted;" they went because the Lord had sent them. They went in simple faith in the power, and trust in the promise of Jehovah; and the very fact that all former attempts had failed, made them hold with a firmer grasp, the instrument that God had placed in their hands.

Who, then, can wonder, who will dare to blame, if the successors of those apostles of a new Christian era, beholding the effects which the simple truth, commended by their piety to every man's conscience, had wrought; beholding churches gathered, and converts multiplying; beholding India's millions waking from their long sleep of death, and asking for light to their path; beholding the power of Brahminism broken; infanticide abolished, and the funeral fires extinguished;—who, we say, can wonder if the successors of those men, standing amid such scenes as these, when they were required *to mask their light*, refused to do it! Who will dare to condemn them, if they held their honesty too dear to be sacrificed, even on charity's altar? Who can censure, if, holding up the Bible, *faithfully translated*, they replied, "By *this* our fathers prevailed; *by this we conquer;*" and ceasing from man, whose breath is in his nostrils, as not to be accounted of, or relied on, they resolved to look to God alone.

But, it is to be borne in mind, in judging of the course which the Baptists of this country have taken in this matter, that the versions made by the English Baptist missionaries in India, although they are so numerous as to embrace the languages of more than four hundred millions of idolators, are not the only ones which are proscribed by the resolution of the American Bible Society. *All the versions made by Baptist missionaries, embracing the languages and dialects of more than half the heathen world, suffer the same proscription.* Nor is this all which you must consider;—these versions are the only ones, with scarcely an exception, which have been made into those languages: so that either they must be thrown away—as their translators *will* not, *dare* not, disguise them—and the hundreds of millions for whom they were prepared must go into eternity unblest, while other men of more supple consciences, are preparing other versions on the principle of accommodation and concealment required by that society; or the friends of truth and honesty in this country must provide for their circulation, just as they are, that aid which the American Bible Society refused.

In this dilemma, their brethren in America have said to them, "Hold fast your integrity; 'endeavor, by earnest prayer and diligent study, to ascertain the exact meaning of the original text; to express that meaning as exactly as the nature of the languages into which you translate the Bible will permit; and transfer no words which are capable of being literally translated;' and if the Bible Societies desert you for renouncing the hidden things of dishonesty, for not walking in craftiness, and refusing to handle the word of God deceitfully, yet will not we, nor will He whose commission you bear. Translate that commission; proclaim and fulfil it, and if they will not help you *we will.*"

Now, in holding to them such language, have we done wrong? *have we done wrong?* In adopting measures to make our promise good, have we done wrong? After waiting for the action of the American Bible Society, in the hope of its reversing the decision of its board, and after witnessing the confirmation of that decision by the Society, at its annual meeting, a convention of the denomination,—the largest ever assembled in this country—on a review of all the circumstances of our condition as a denomination, and the pressing wants of the nations for whom we had prepared, or were preparing, versions of the Scriptures; proceeded, with great unanimity, to the formation of a society to arouse and direct the energies of our half a million of members in giving the Bible, so far as God might help us to do it, to the nations of the earth.

* I do not know whether the American Bible Society "feels itself at liberty" to continue its patronage to the Spanish version of the New Testament or not; or whether its managers are disposed to maintain that, in printing and circulating it, they are engaged in "the dissemination of the unadulterated word of God." But I cannot envy the perspicacity that discovers greater evil to be dreaded to the cause of pure Christianity, and the salvation of souls, from the versions of Baptists, than from those of Roman Catholics; from a translation of that which enjoins the ordinance of baptism, than from a corruption of that which commands the duty to repent: a translation, conformity to which, at worst, every Protestant acknowledges to be a scriptural obedience, than from a corruption whose least evil is that it leaves the perishing sinner ignorant of what he must do to be saved. Many who have contributed to give the lamp of life to the benighted, through the agency of the American Bible Society, will be startled to learn, that the Spanish version of the New Testament which they have for years been printing and circulating, is a version that was made by Roman Catholics from the *Latin* version called the Vulgate, instead of the original Greek; and which, by transplanting a *Latin* idiom into the Spanish tongue, is made to enjoin the Popish imposition of penance, instead of repentance;—a version which follows *an omission* in the Vulgate to justify the adoration of relics and crosses, though all authority is against the omission. The Greek of the New Testament, in every manuscript known; the Septuagint, from which St. Paul quoted the words, verbatim; and the Hebrew, from which the Septuagint itself was translated; the Syriac, the Arabic, the Coptic, the Ethiopic; all have the reading which is in conformity with our common Bibles,—Jacob worshipped upon the top of his staff. Yet the Spanish version follows the Vulgate in the omission of the preposition: Jacob adoravit fastigum viræ ejus—"Jacob adoro la altura de su vara;" Jacob adored the top of his rod! *Vara*, in Spanish, is the word used for the rod or staff, to the top of which they affix the cross; which a Spaniard is taught never to pass without adoring; and which, so long as he has the authority of the American Bible Society for his worship, we may venture to predict he *never will*. How much more likely he is to be led into the truth by their aid, in respect to *repentance*, we may judge by the following incident related by the Rev. Mr. Maclay: "I once requested an intelligent Spaniard who visited me in my study, to give me the true meaning of the word substituted for repentance, in the Spanish Bible. He replied, 'It means to eat no breakfast—very little dinner—no tea; not to lie in bed but on the floor, and whip yourself! (suiting the action to the word,) whip yourself!! whip yourself!!!'"

But although it was formed by Baptists, to meet the demand of the circumstances into which we had been thrown, we repel the idea of subservience to party or sectarian purposes. The society was formed on the broad principle of giving the Bible fully and faithfully translated, and leaving sect and party to GOD and to the force of his truth. Not a little has been said and written about sectarianism and bigotry; about embarrassing missionary operations, &c. but I thank GOD I have heard none of it from my brethren. None of them, so far as I am aware, have been guilty of advancing charges so heavy against those from whom we have suffered; though they have often been pained with having to bear them.

The charge is indeed heavy, but against whom does it lie? Against *us* who united with the other denomination,—for let it be remembered, that, with respect to this matter, there are but two, the Baptist and the Pædobaptist—to print and circulate the Scriptures in the dress and mask which an arbitrary monarch, of Popish extraction, of Presbyterian education, but defender of the faith of Episcopacy, chose to give them;* and who carried his zeal against the translation of ecclesiastical words so far as to retain for the Jewish Passover, sacred as it was with the blood of the lamb of GOD, the substituted name of a Saxon goddess? Does it belong to *us* who united with a denomination to suit whose practice that version was made, and poured our mites till they swelled to scores of thousands into their hands, to circulate that version all over our land, although it was perpetuating ignorance by concealment, and error by misrepresentation, on the point on which we are at issue? Or, does it belong to those who refuse to help us to print or circulate a most faithful, unimpeached and unimpeachable version, a far distant heathen land, because we had translated the terms relating to baptism; refused, though their treasury was full, to give us part of that money which our confiding churches and our dying brethren had trusted to their stewardship, for giving light to the perishing; and sent us out penniless, with the only existing translations in our hands, for hundreds of millions of pagans, *because* we had *translated* a *word* as their own best scholars tells us it should be translated, and as every version of the primitive ages gives it; as almost every modern version of the reformed Churches of Europe gives it; as the practice of the Churches of western Europe, papal and and anti-papal, for thirteen hundred years, confirms it; as the Churches of Greece, of Servia, Bulgaria, Wallachia, Moldavia, and even frozen Russia, explain and enforce it to the present day? Against whom, I repeat, does the charge of sectarianism, of bigotry, and of embarrassing missionary operations lie? I appeal to the world—let the honest judge and answer.

Although, as may be supposed, I feel indignant at charges so misapplied; and at the injustice of the course which has been pursued towards the Baptist denomination, and the cruelty of it to the perishing millions of Asia, to whom, by the act of the American Bible Society, the Bible is denied; I wish to say that the feeling is directed against those exclusively who are responsible for the evil. Far be it from me to suppose, for a moment, that my brethren of other denominations, generally, approve the principle of accommodation, concealment, and conformity to a fallible human standard, adopted by the American Bible Society. A portion even of their own members in the Board voted against the resolution; and it is my firm conviction, that the day is near when the honesty, and piety, and conscience, and honor, of those denominations, will be aroused to a sense of this injustice and cruelty: and when that society will be compelled to abandon its principle of *expediency*, and adopt that of giving to the world, "*the Bible faithfully and fully translated*," or it will find the confidence and support of those on whom it has relied withdrawn.

* Although I do not approve of animadversion on the "King James' Bible," as our common version is called, since it is the only one which is generally accessible, and for that reason in general use; yet, as it is now held forth by the American Bible Society as a standard for the whole pagan world, so sacred as to justify the extinction of existing translations in languages spoken by more than half the heathen on the globe, I feel it due to the cause of truth, that the world should know its claims to infallibility.

[Here follow some remarks on the present version.]

Although these facts strongly condemn the course pursued by the American Bible Society, and even point to the necessity of an improved version in the English language, they need not awaken apprehension in the mind of the unlettered Christian: for although our common version is not sufficiently immaculate to admit the seal of infallibility, or to justify its being made a standard for all new versions to be given to the pagan world; yet it is not sufficiently defective, except in relation to baptism and church order, to be distrusted as a guide to truth or duty.

We insert the following notice of the Maryland Convention as the only one in at hand. Past experience, however, induces us to request our readers to credit it to the paper from which it was taken. We do not hold ourselves responsible for it by transferring it to our columns.

Since, however, it was in type "W." has been received, but not in time for the present number.

CONVENTION OF MARYLAND.

The session of this Convention commenced on Wednesday, the 20th inst. with divine service in St. Paul's Church, Baltimore. A very acceptable discourse was delivered on the occasion by the Rev. Mr. Hawley, after which the Convention proceeded to the transaction of business. Wednesday, Thursday, and a part of Friday, passed in debates upon the points of order, and upon the sense of the constitution of the Diocese of Maryland, respecting the election of a president, which finally resulted in the voluntary resignation of the Rev. Dr. Johns, when the Convention proceeded to organize by voting for a president. Dr. Wyatt was elected as his successor.

A resolution was then introduced to appoint a committee of four clergymen and four laymen, to adopt measures to remove the difficulties respecting an election to the Episcopate of Maryland.

The report of the Rt. Rev. Bishop Doane was read by the president. It was couched in most affectionate terms, and gave a concise statement of the services rendered by him during his visitation in this diocese, made at the request of the standing committee of the same. From the report it appeared that he had fulfilled *all* his appointments; had visited thirty-nine churches; preached forty-one sermons; and confirmed 231 persons, besides ordaining several, and consecrating three churches.

Dr. Henshaw, as chairman of the committee on the election to the Episcopate, reported, that after mature deliberation, the committee had failed to determine on any satisfactory measures for the removal of the difficulties connected with the election of a bishop.

On motion the Convention proceeded to ballot for a bishop. Whereupon, it was declared that there were for Dr. Wyatt 26 votes, for Dr. Johns 29 votes, of the clerical order; and as neither of the candidates had a constitutional majority (two thirds,) neither was elected.

On motion, the Rev. Drs. Wyatt and Johns were appointed a committee to consult as to some suitable presbyter, whom they might jointly recommend to the Convention to be elevated to the Episcopal office. These Rev. gentlemen having conferred together for some time, reported that they themselves could agree as to a suitable individual; but they were prevented from proposing him to the Convention, from the circumstance that some of their friends objected to his election. They therefore, concurred in recommending that the whole matter be again referred to the afore mentioned committee of eight clergymen and laymen.

The committee retired, and soon returning, proposed two clergymen, the Rev. Dr. Hawks and the Rev. Dr. Dorr, suggesting that the one who received a majority of two-thirds of the whole Convention on joint ballot, should immediately be nominated by the clerical order to the order of the laity as the bishop of the diocese.

Dr. Dorr received a large majority on the joint ballot, and then, upon being put in nomination by the clergy, he was elected by more than two-thirds of that order. This election being immediately confirmed by a very large majority of the laity, Dr. Benjamin Dorr was declared by the president duly elected bishop of the Diocese of Maryland.

On Saturday morning Convention proceeded to sign the testimonials of the Rev. Dr. Dorr; and it was determined that the Episcopate shold be separated from the charge of a parish; that a fund ($60,000,) should be raised which would enable the diocese to give our bishop a sum of $3,400 per annum; that means be forthwith put in operation to raise said fund; and that in the mean time other means be devised for his liberal and ample support.

The Convention then proceeded to ballot for a standing committee; when the following clergymen were elected:—Rev. Dr. Wyatt, Rev. Dr. Johns, Rev. Dr. Henshaw, Rev. George McIlhenny, Rev. Dr. Spencer, Rev. Dr. Mason, Rev. Clement F. Jones.

The Rev. Mr. McIlhenny was appointed an agent in behalf of the Convention, to visit every parish in the diocese, to obtain subscriptions for the Episcopal fund.—*Episcopal Recorder.*

THE CHURCHMAN.

SATURDAY, JUNE 15, 1839.

THE IMPORTANCE OF TRADITION AND THE CHURCH.—On our first page will be found a speech of R. W. Cushman, delivered at the second annual meeting of the American and Foreign Bible Society. This society is supported by the Baptists, who separated from the American Bible Society, and formed themselves into a new and independent organization for the same purpose.

The avowed object of the American Bible Society was to unite all denominations in the dissemmination of the word of GOD, without note or comment. At the time of its institution Bishop HOBART cautioned Episcopalians against its delusive promises, reminding them that the CHURCH and WORD of GOD were divinely united, and that it was their duty, in conformity to the principle of this union, to disseminate the Bible in connection with its authorized expositor, the Book of Common Prayer. The propriety of this course was so obvious, and so consonant to their acknowledged principles, that the majority of Episcopalians in this diocese readily acquiesced in Bishop Hobart's advice, kept aloof from the American Bible Society, and formed the New York Bible and Common Prayer-book Society.

At the expiration of about twenty years the Baptists, one of the largest of these associated denominations, have seceded from the union. The amount of money which, during their union, they put into the common stock is estimated in a document before us, which seems to have been compiled with much care, at one hundred and seventy thousand dollars; the amount of money appropriated during the same time to the particular purposes of the Baptist denomination is said to be twenty-seven thousand dollars. This is the story of the Baptists, who add that the American Bible Society has driven them to a secession, and cut them off without a cent.

In publishing Mr. Cushman's speech we wish to be distinctly understood as not entering into the dispute between the Baptists and the original society. Mr. Cushman's is an *ex-parte* account, and it is not improbable that exceptions may be made by the opposite side to some of its statements. All this, however, is irrelevant to the object which we have now in view. The managers of the American Bible Society are men of honor, integrity, and piety, who have, we doubt not, been faithful to the spirit of their compact, and done the best that their singular position allowed; and if the Baptists have been sufferers they must blame in part at least their own improvidence. With this explanation we think we do no injustice to the American Bible Society by inserting Mr. Cushman's speech in our columns.

Our sole object in thus transferring Mr. Cushman's speech to our paper is to lay before our readers an authorized statement of the reasons which the Baptists themselves assign for renouncing the Protestant confederacy, and to point out to them some of the remarkable developments that have been made by the recent anomalous position of the Protestant sects.

The secession of the Baptists, it seems, originated in difficulties which grew up between the missionaries of different denominations in Asia. In making versions for the use of the heathen the Baptists wished to translate the Greek word *baptizo* by a word equivalent to *immerse*: while others who had a voice in the compact wished to transfer the Greek word without translating it, as is done in our English version. In this state of things the question was of necessity devolved on the Board of Managers of the American Bible Society which of these two courses should be adopted; and will they, nill they, they were compelled to decide it, and thus to constitute themselves judge in a controversy relative to a matter of faith. The board resolved that they "felt at liberty to encourage only such versions as conform in the principle of their translation to the common English version;" in other words, they decided that the word *baptizo* should be *transferred*, and not as the Baptists desired, translated. Now which of these courses is right is nothing to our present purpose, which merely leads us to direct attention to the dilemma in which both parties have been placed by the decision. The Baptists, in consequence of it, have left the society and set forth the word of GOD with a comment or exposition of their own: while the American Bible Society, by adhering to King James' version, have in fact *set forth it as their own comment or exposition* of the word of GOD, in regard to the sacrament of baptism, in opposition to the Baptists; and are accordingly charged by the latter with keeping back, and therefore not circulating the unadulterated word of GOD.

But this is not all. The word *baptize* is but one instance among many of disputed translations. As a specimen we may take the range of passages which are thought to favor the peculiarities of Calvinism. It is known to those who have examined the subject, that the translators of our Bible, as indeed most of the early Protestant divines, were strongly imbued with the metaphysics of the schoolmen, who were rigid Predestinarians; and that they have thus, in the judgment of many, been led to give a turn to several passages which make them savor of Calvinism to the English reader, and so, convey asense abhorrent to the original, insomuch that it has been doubted whether the prevailing belief in the peculiarities of Calvinism is not sustained rather by King James' version than by the word of GOD. We do not care to enlarge on this subject, but only desire that this and similar examples may be considered in connection with the resolution of the society, that they "feel at liberty to encourage only such versions as conform, in the principle of their translation, to the common English version." The Baptists have faulted one class of passages, and if the Methodists should fault another, the same answer is ready for both. Thus the American Bible Society has been driven to take the broad and sweeping ground, that even if the common version be erroneous and warped into conformity with a human theory, its very adulterations are to be perpetuated and disseminated as the unadulterated word of GOD.

But this is not all. For if the Baptists would be wrong in disseminating among the heathen translations conformable to the common English version, then are they wrong in disseminating the said version itself without accompanying it with what they consider an antidote to its supposed errors. This they now admit, for *in every copy of the New Testament issued by the American and Foreign Bible Society they have caused to be printed on a fly leaf the several Greek words which relate to the peculiarities of their denomination, accompanied with such translations as they approve.* But if they are right in adopting this course now, they have been wrong in pursuing a contrary course during their connection with the American Bible Society, and stand convicted before the world of having, during the whole of their connection with that institution, systematically concealed what by their own confession is truth, and propagated what by their own confession is error. And this in effect is their own acknowledgment: for thus Mr. Cushman tells us that he and his brethren "*united with a denomination, to suit whose practice the common version was made,* * * * * *to circulate that version all over our land, although it was perpetuating ignorance by concealment, and error by misrepresentation.*" Whether the Baptists have been alone in this error, or whether any other party to the compact is like them laying up seeds for future repentance we stop not to inquire; and are content to remark that no Church or denomination can be involved in an error of this kind which disseminates the word of GOD through its own ministry, or in connection with an authorized exposition, because it thus maintains a standing barrier against the dangers of erroneous interpretation.

But this is not all. By way of disposing of the Baptist affair and similar prospective cases on a general principle, the Board of Managers of the American Bible Society adopted the following resolution:—"*Resolved*, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform, in the principle of their translation, to the common English version; at least so far as that all the religious denominations represented in the society can consistently use and circulate said versions in their several schools and communities." Now Mr. Cushman complains, and we think with reason, that the WORD of GOD is not here treated with becoming reverence. In the first place, a fallible translation is made the standard for future versions; and in the next place, this is done not because it is required by the cause of truth, and by the purity and integrity of the common version, but on the ground of *expediency*, and to suit the wishes and convenience of the several parties who form the compact. We do not make this remark with a view to censure the board of managers who, we doubt not, have done the best the nature of their position allowed, but merely to illustrate the operation of a principle.

But this is not all. For with the above resolution of the American Bible Society we must beg the reader to compare the following extract from the Council of Trent:—"Moreover, the same holy synod decrees and declares, that this same old Vulgate edition, which has stood the test of so many ages use in the Church in public readings, disputings, preachings, and expoundings, be deemed authentic, and that no one, on any pretext, dare or presume to reject it." By this celebrated decree the Council of Trent set forth a fallible translation as the authentic standard of the Church of Rome, which though free before, was thenceforward "at liberty to encourage only such versions as conform in the principle of their translation to the common" *Latin* "version." In like manner, by the above resolution of the board of managers, a fallible tsanslation, to use the words of Mr. Cushman, "is now held forth by the American Bible Society as a standard for the whole pagan world, so sacred as to justify the extinction of existing translations in languages spoken by more than half the heathen on the globe." The common Latin version, it should be observed, has been invested with its present character in the Church of Rome, not for its own merits, but by the decree of the council. In like manner the common English version has been invested with its present character in the several Protestant denominations represented in the American Bible Society, not for its own merits, but by the resolution of the board of managers. Against the encroachments of the Council of Trent our forefathers *protested*, and became "Protestants;" against what they conceive to be an encroachment of the board of managers the Baptists have *protested*, and and become "Protestants" by a double right. We attach no blame, however, to the American Bible Society for the above resolution, which has been no more than the unavoidable result of their anomalous position.

But this is not all. Mr. Cushman tells us that "although our common version is not sufficiently immaculate to admit the seal of infallibility, or to justify its being made a standard for all new versions to be given to the Pagan world, yet it is not sufficiently defective, except in relation to baptism and Church order, to be distrusted as a guide to truth or duty." Now with this remark of Mr. Cushman which expresses the views of the Baptist denomination in regard to the common English version, we desire the reader to compare the following remark of Cardinal Bellarmine in reference to the common Latin version, commonly called the Vulgate. "The vulgate edition," says the cardinal, "is not the work of one author, but some portions of it have been made by Jerome, some by Lucian, some by Theodotion, and some by an author unknown; and it were folly to say that the heretic Theodotion could not err, or that Jerome has not erred. The church, therefore, has not canonized these authors, but has merely approved their translation so far as to certify that it contains no errors of interpretation which pertain to faith or morals."* Mr. Cushman says the present English version is a human work, and the cardinal allows that the vulgate was made in part by a heretic; Mr. Cushman depends on the interpretation of his church, or denomination as a safeguard against the errors of the common English version; the cardinal also finds in the intrepretation of the church, a safegard against the errors of the Latin Vulgate: Mr. Cushman holds to the common English version as a guide to truth and duty, subject to the correction of his Church; and the cardinal in like manner holds to the Latin Vulgate as a guide to faith and morals, subject to the correction of his church: Mr. Cushman represents his church as having, hitherto, circulated a version which it could only recommend with some exceptions in matters of faith, while the cardinal represents his church as sanctioning a version which it could recommend to its members without any exception either in faith or in morals.

En passant we venture to express the hope that the Baptists and their former associates in the American Bible Society will be sparing of their charges of Popery against the Oxford Tracts.

But we must bring our remarks to a conclusion. The result is that the Baptists, after an experiment of about twenty years, and an expenditure of say $100,000 in (as they say) "perpetuating ignorance by concealment, and error by misrepresentation," have been brought to take precisely the same ground which Bishop Hobart took at the institution of the American Bible Society; and that the American Bible Society itself has been driven by the force of circumstances into a position in which, (at least in the judgment of a large portion of its original confederacy), it must either abandon its professed ground of circulating the WORD of GOD without note or comment, or impress king James' version with the seal of infallibility.

The interpretation or exposition of the Scriptures is necessary as well from the nature of things as by the appointment of GOD: and the only question is whether we are to have the intrepretation and exposition of a sect, or an irresponsible board of managers, or the intrepretation and exposition provided by the collective wisdom of the Catholic Church, and capable of being traced up for substance to the apostolic age. This, blink it as we may, is the true question; and none will call this statement popery but Protestants who do not know the strength, and Romanists who know but too well the weakness of their respective grounds.

* Nam vulgata editio non est unius authoris, sed quædam habeat ex Hieronymo, quædam ex Luciano, quædam ex Theodotione, quædam ex alio quodam interprete innominato: stultum autem videtur dicere, Theodotionem hæreticum non potuisse errare, et etiam Hieronymum nusquam errasse, quum ipse in capite 19 Isaiæ dicat se errasse, et Ecclesia correctionem ejus receperit. Non igitur authores illos canonizavit Ecclesia, sed tantum hanc versionem approbavit, nec ita tamen approbavit ut asseruerit nullas in ea librariorum errores reperiri, sed certos nos reddere voluit in iis presertim, quæ ad fidem et mores pertinent, nulla esse in hac versione interpretum errata.—*Bellarim*, vol. 1, p. 99.

To the Editor of the Churchman.

THE GENERAL THEOLOGICAL SEMINARY.—*Rev. and dear Sir*,—The enclosed address of the rector of Trinity Church, was so well-timed and so well-suited to the occasion, that I have, in behalf of several who heard and admired it with me, solicited and obtained a copy for publication in your valuable paper. It may thus be yet more advantageous to the institution it commended to the bounty of his parishioners.

I am sincerely, yours, &c.

June 11, 1839 A LAY TRUSTEE.

A collection will be made this morning in this chapel, for the General Theological Seminary. This institution is carrying out successfully to the great honor and advantage of the Church, the important objects for which it was founded. It appears from the last report of the trustees that three hundred and forty-four students had entered the Seminary since its establishment in 1817. The greater part of these are now actually engaged in the exercise of their ministerial office. From the full and extensive course of study through which they have passed, the ability and faithfulness of the professors, and the generous emulation which is excited among such a body of students in the pursuit of a noble object upon which they have entered of their own choice; they have come to the discharge of their duties with such advantages, in habits of diligence, in mental discipline, and theological learning, as could never have been attained by a private preparation for the ministry. Accordingly, while all are fitted for usefulness, many of them are ranked, even at an early age, among the brightest ornaments of the Church. The expectations which were formed of the benefits of such an institution have been amply fulfilled.

It is painful, however, to reflect, that while we are reaping from it such abundant fruits, it is not fostered by Episcopalians with proportionate liberality and zeal. By the munificence of a living benefactor, by the noble bequest of another whose name will be held in lasting honor, and by a general impulse, at the outset, of the Church at large in its behalf, it was so firmly founded that we had reason to hope for its perpetual increase and glory. With the exception, however, of some instances of splendid liberality on the part of a few individuals, and the unabated zeal for its welfare in certain sections of the Church, on the part of a small number of others, it has not received the patronage and support to which it is so eminently entitled. It is time that we should arouse ourselves to a sense of our own duty on this subject. It is time that a vigorous effort should be made for the Seminary throughout the Church, to enlarge its means of usefulness, to meet its growing wants from the constant increase of its students, and to save it from the difficulties and embarrassments in which it must be involved without more general and effectual aid. The financial state of the institution is alarming. From the indispensable necessity of adding another wing to the seminary buildings, from the expenses incurred in the alterations of that part of the city in which they are situated, from the heavy burthen of assessments, the improvement of the ground, and the constant occasion for repairs in so large an establishment, the trustees have been compelled, in default of a proper bounty on the part of Episcopalians, to make serious and fearful inroads on the capital which, formerly yielded an income nearly equal to the expenses of the seminary. At their last report, there appeared to be a yearly deficiency of income of $4205. Shall this state of things be any longer allowed to exist? Shall we suffer the whole capital to be absorbed? Shall no resource be left for carrying on the institution but the precarious bounty of Episcopalians from year to year, which has hitherto been so narrow and partial as to mock our hopes and fill us with grief and disappointment? Brethren, let not this parish, at least, come in for any share of this shameful reproach. Here the scheme of this noble institution originated. Here it was liberally and auspiciously founded. Let us carry on the good work. Let us not take pride in the zeal and munificence of others, but emulate the conduct of its founders. Let us not dole out our bounty, as on a mere ordinary occasion, with a reluctant heart and niggardly hand, but with a generous freedom suited to the urgency and magnitude of the demand; so shall we be *fellow workers with* GOD, in promoting the honor and prosperity of his Church.

Cards have been placed in the pews, for the purpose of enabling those who are not prepared to contribute what, in consequence of this statement they may be disposed to give, to set down any larger sum accompanied with their name and residence.

June 8, 1839.

TENNESSEE CONVENTION.

(*Bishop Otey's Address Continued from page 46.*)

I regard it as a truly gratifying indication of the continued and more enlarged usefulness of our Church, and of the ultimate success of the plans which she has devised for the spread of piety and godliness among men, that the subject of Christian education begins to excite so deep and general an interest among the members of our communion. At the late General Convention one or two resolutions were offered and received the unanimous sanction of that body, having for their present object the collection of information respecting the efforts which have been made to conduct the education of the young upon Christian principles, within the bounds of our own communion, and having for their ulterior object the devising of some plan by which the younger members of the Church may have the benefit of that religious training and culture of which they are now, for the most part, so unhappily deprived. It is lamentable to think how much apathy possesses Christians upon this, a subject of vital interest to the Church of CHRIST. Many parents in selecting teachers and seminaries for the education of their offspring, seem to be guided in their choice solely by the considerations of cheapness in the charges of teachers and their reputation for skill in the rapid developement of the intellectual faculties of children, and in forcing them forward in the acquisition of mere human learning. Experience has set its seal of reprobation upon a practice so fraught with injury and ruin to the best interests of man in the social state. The idea that children may well learn every thing at school, but the solemn duties which Christianity enjoins, has a direct practical tendency to make them infidels, nay atheists. Cannot the Christian world be made to see that habits are formed in youth which give impress to the whole character of the future man? Must the lamentable result of a failure to teach the young to fear GOD be witnessed by each succeeding generation, in the open profligacy and shameless impiety and daring crime of the adult population, before we can be roused to perceive the folly of the system we have been pursuing? Surely we have warning enough upon this subject in the general prevalence of irreligion, and the many instances of shocking brutality to be seen in the conduct of even those who claim from their birth and advantages to stand upon an elevation from which they can look down upon the general mass of mankind. Yes, we have had warning, solemn, reiterated warning, and we ought to take heed to it. It is yet in our power, as it is unquestionably our duty, to deliver our children from the dangers of an infidel influence—to be careful to whom we entrust the formation of their principles and character, and to be immoveably fixed in the purpose to give this power to no one who does not recognize the binding obligations of Christian duty, and who does not exhibit before the world a Christian walk and conversation.

[Here the bishop stated, orally, to the Convention, that he had received certain proposals from Dr. Moore, of Nashville, on the subject of a high school for boys, which should be conducted upon the principles indicated above; and wherein a certain number of beneficiaries, to be named by the Convention, should be educated *gratis*. The bishop commended the proposal to the immediate attention of the Convention.]

March 19, 1839. Left home in company with Rev. H. Leacock, to visit such congregations as the time would permit, previous to the assembling of this Convention. We arrived at Bolivar on the evening of the 22nd of March, much wearied and fatigued from having ridden all day in the rain. The next day, March 23, the Baptist meeting house having been offered to our use, I read prayers in the forenoon, and the Rev. Mr. Leacock preached to a considerable congregation. In the afternoon, after prayer by Mr. L., I preached.

Sunday 24. The Rev. Mr. L. read prayers and preached. On this occasion, at the request of Rev. Dr. Stephens, I baptized two adults, Mrs. P. T. Bills and Mrs. Ann McNeil. In the afternoon, service being conducted by Mr. L., I baptized seven children and confirmed two persons. The names of the children were as follows: *Ophelia Jane, Leonidas Isaac, Mary Caroline, Wilson Thomas, Evelina McNeil*, and *Clara*, children of Major John and P. T. Bills. And also at the same time Priscilla, daughter of Ezekiel P. and Ann McNeil. On each occasion of administering these rites, addresses were delivered to the congregation, setting forth the views of the Church in the administration of these ordinances, and enforcing the corresponding duties of those who are thus brought under the obligations of a Christian profession. At night I again read prayers, and Mr. L. preached to a full congregation. From the marked attention paid to the administration of the word, and from the numbers attending the services, we are encouraged to hope that the interest felt in the Church at Bolivar is reviving. Some fruit of past labors begins to show itself. May it by the LORD's blessing be increased a hundred fold.

Monday 25. We left Bolivar for La Grange, which place we reached about sundown. Here we remained during Passion Week, having services every night until Sunday. The inclemency of the weather prevented the gathering of a congregation on the morning of Good Friday. On Saturday we had prayers and sermon twice, and on Easter Day three times. Mr. Leacock preached five times, and I thrice. On Saturday evening I delivered an address upon the subject of confirmation, and three persons renewed their baptismal vows in that ancient and apostolical rite. Sunday morning the communion was administered by the Rev. Messrs. Leacock and Litton, to about *thirty* persons, and in the afternoon at the request of the rector of the parish, I baptized an infant, *Alice London*, daughter of Leonidas and Sarah Cotton. The congregations were generally large enough to fill the house where we worshipped, and the reponses were always made with animation that was truly gratifying and delightful. The condition of this parish, in its spiritual character, as far as we could form an opinion, appeared to be very encouraging.

Monday, April 1. Leaving La Grange, we reached Mr. D. Hatch's, near Somerville, in the afternoon. Here we had the pleasure of meeting the Rev. Mr. Steele of St. Andrew's parish. At night, after prayers by myself, Mr. Leacock preached to as large a number as could be accommodated in the room in which Mr. Steele usually officiated.

April 2. At night we again met for worship and after prayers by Mr. Leacock, I preached to an attentive congregation, upon the duty of obedience to parents. The Rev. Mr. Steele preaches statedly at Somerville, and judging from the marked and respectful attention given by the people to the preaching of the word, the hope is indulged that he will yet reap abundantly the fruit of his benevolent labors. The responses however were very weak and few; a circumstance which always presents the service under disadvantage, and makes the congregation appear as spectators. Indeed it is greatly to be feared that there are many in every place, who come to our worshipping assemblies simply as spectators, and do not realize in the house of prayer the presence of a witnessing and heart searching GOD, to whom they must give account.

April 4. We arrived at Memphis, the field of the Rev. Mr. Alston's labors. Here I preached twice and Mr. Leacock four times—Mr. A. reading prayers for us. On Sunday morning the communion was administered to about twenty-five persons. In the afternoon I addressed the congregation upon the subject of baptism and the religious education of children, and baptized the following named children:—*Edmund Gaines Pendleton, Mary Eliza, Narcissa Hickman, Lucetta Jane*, and *Victoria*, children of Dr. M. B. and Eliza Ann Sappington. The congregations during our visit were large and attentive, and the friends and members of the Church seem to be greatly pleased and encouraged with their prospects. The chapel which was built as a temporary place of worship has just been plastered, and is now neatly arranged for the accommodation of the congregation. It will afford seats for about 250 persons.

Since the last Convention I have granted letters of dismission to the Rev. Messrs. Hays, Munroe, Drummond, Weller, A. Stephens, and C. A. Foster.

The Rev. Edward Reed has been received upon letters dismissory from the Bishop of New York, and is engaged as a missionary in East Tennessee. Of candidates for orders in this diocese, Dr. Wm. McDougal transferred from Pennsylvania, and Mr. O. P. Baldwin from Ohio, have had their names erased from the list at their own request. Dr. C. Yeager residing at Tuscumbia expects to be ready for his first and second examination in the month of June.

Commending you in your present work and deliberations to the gracious guidance of our heavenly Father, I remain your faithful friend and affectionate pastor,

JAMES H. OTEY, *Bishop of Tennessee.*

Randolph, April 11, 1839.

The following is the list of committees appended to the Journal of the Tennessee Convention.

Secretary.—Rev. J. Thomas Wheat, Nashville.

Treasurer.—John Anderson, Esquire, La Grange.

Standing Committee.—Rev. William T. Leacock, Rev. J. T. Wheat, Dr. John Shelby, and F. B. Fogg, Esq.,

Delegates to General Convention.—Rev. Messrs. Alston, Litton, Steele, and Wheat, Col. Pope, Dr. Sherman, M. Watson, and Thomas B. Beattie.

Trustees of General Theological Seminary.—Rev. Messrs. Wm. T. Leacock, S. G. Litton, and J. T. Wheat.

Committee on Book Depository.—Rev Messrs. Wheat and Reed, M. Watson, and Dr. John Shelly.

Missionary and Education Committee.—Rev. Messrs. F. G. Smith, and W. T. Leacock, George Skipwith, and H. O. Harris, Esqrs.

ST. PAUL'S COLLEGE.—On Tuesday morning last Bishop Onderdonk, in company with several of the clergy, went to College Point to attend the annual examination of this institution. The examination was continued for two days, and the clergy present on the occasion (most of whom we had the pleasure of seeing there) were, in addition to the bishop, the Rev. Drs. Milnor, Berrian, Wainwright, Taylor, Hawks, Eastburn, and Henry, and the Rev. Messrs. Haight, W. E. Johnson, Goodwin, and Carter. On Tuesday morning, the festival of St. Barnabas, the regular service was performed in the College chapel, and a sermon was preached by the bishop. Divine service was also performed in the chapel in the evening of the same day, and on Wednesday morning at 8 o'clock the chapel was again opened for the regular service. On Wednesday evening the Rev. Dr. Milnor preached in a church which has been erected in the neighborhood of the Point at the expense of Samuel Leggett, Esq., a member of the Society of Friends.

Of the examination we might hesitate to express our opinion were we not sure that it is fully sustained by the suffrages of all who were present. It covered the ground usually embraced in a liberal education, and proved that respectable attainments in arithmetic, history, geography, music, drawing, and modern languages, may be made in connexion with a thorough proficiency in classical and mathematical studies. The enunciation and accent in French declamation were said, by competent judges, to be uncommonly good. The mathematical examination turned, for the most part, on subjects which were out of our reach, but the mode of conducting it was such as to convince an intelligent observer, who had but a general acquaintance with the subject, that this department was in the hands of a master. And as we write this it is with no small pleasure that we call to mind the opinion that was expressed in our journal a few years ago of Mr. Gill, the mathematical professor, and reflect that it has been since sustained by a reputation which places his name in the first class of mathematicians in our country. The classical examinations were all of them uncommonly good, and one in particular, conducted by Mr. Barton on the Medea of Euripides, attracted admiration. A large part of the tragedy was read by the class with much taste and distinctness of enunciation, and rendered into English with a promptitude, accuracy, and chastened elegance that evinced the most thorough and skillful training. Dr. Henry who sat by us during this examination, remarked that there were but few passages in which the translation could have been even improved. The structure of the verse was explained by the pupils, and proof given that its metrical refinements had been made part of their study. Another class examined in the Illiad showed a very creditable knowledge of the dialects and principles of grammatical construction as well as much spirit and readiness in translation. Mermoriter exercises were also performed of a severe nature, and such as boys could never have been brought to without a very efficient discipline. Several of the boys for instance, were made to repeat long extracts, were stopped in any part and told to give single or double translations, then made to resume the recital, stopped again and made to analyze a sentence, and again made to resume the recital of the original Greek or Latin, without the sight of a book, and without prompting. And the whole was done with an ease which made it seem more of a pleasure than a torture.

On Tuesday, the bishop and clergy present, dined in common with the boys. Towards evening of the same day the boys dressed for the occasion, launched their boats, in the style of the heroic age, and rowed their visiters out on the river. The sight of the boats, variously painted and decorated with flags, in connexion with the scenery and a sun-set of unusual brilliancy was beautiful. Next day the exercises concluded with a dialogue in which grave maxims were taught in the jocund mood and the wisdom of Heraclitus was brought out to the taste of the laughter-loving Democritus. This over and after a moderate repast, all returned to the city highly delighted with the good humor of the boys, their free and gentlemanly manners, and above all with the *moral end* which though never obtruded in a form offensive to good taste, is seen to pervade the studies and amusements of this noble institution.

HOBART HALL.—A duly authorized committee, consisting of the Hon. Judge De Angelis and Mr. Brewster, are now in this city for the purpose of making collections in behalf of this institution. The present state and design of the institution may be seen from the following circular.

Hobart Hall Institute.—Holland Patent, Oneida County.—Hobart Hall was incorporated during the late session of the legislature, and is now in active operation. The trustees have obtained for its use and benefit, an eligible building, erected a few years since for an academy, having recitation rooms, teacher's residence, &c. all furnished, and in an excellent state of repair, and on which there is now no incumbrance whatever. A principal feature in the policy of the institution is, that its supervision and control are secured to the ministers and members of the Protestant Episcopal Church, and that it shall be conducted on the Christian principles so fervently advocated, and so faithfully acted upon, by the lamented prelate whose name it bears. At the suggestion

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of many friends of the Church, and of the cause of Christian education generally, the trustees are making arrangements for enlarging the sphere of its usefulness, by giving such a gratuitous education and support to indigent, but pious young men, as will qualify them to enter advantageously into our higher literary institutinstitutions, and General Theological Seminary; thereby preparing a way, at no distant period, to aid in meeting the increased and increasing wants of ministers in the Church.

Towards the furtherance of this object the trustees have contracted for a farm containing two hundred and forty acres, at an expense of $14,000, including a large part of the village of Holland Patent. This purchase is made with a view of ensuring a permanent endowment. But for the larger portion of this sum they must appeal to the liberality of their Church brethren, and to all who may have the cause of a sound education, founded on Gospel principles at heart. No payment of a subscription will be required, until sufficient funds are secured to cover the cost of the farm; and, therefore two subscription lists are presented, so that in the event of a failure in obtaining sufficient means for the purchase, yet enough will be subscribed towards the erection of other necessary buildings, procuring philosophical apparatus, &c. This plan of enlarged usefulness, and on which the present application is founded, has been submitted to the Right Rev. the bishops of New York, and Western New York, and their approval and recommendation of it are hereunto annexed.

"Understanding that the Episcopalians of Holland Patent having obtained a charter for an academy, to be called 'Hobart Hall,' are taking measures to effect an endowment of it, by the purchase of a farm for that purpose, I have great pleasure in recommending the enterprise to the approval and patronage of the members of the Church, as one which offers very encouraging prospects of usefulness to the cause of Christian education, and to the interests of the Protestant Episcopal Church.

William H. De Lancey,
Bishop of the Diocese of Western New York."

May 16, 1839.

"In the sincere hope that the very creditable enterprise, noticed above, will be regarded as a cause of common interest to the Church, generally, in the State of New York, I cheerfully concur in Bishop DeLancey's recommendation of it.

Benj. T. Onderdonk,
Bishop of the Diocese of New York."

May 24, 1839.

In his Address to the late Convention at Auburn, Bishop Onderdonk adverted to Hobart Hall in the following terms:

It gives me much pleasure to record the recent incorporation, by the legislature of this state, of Hobart Hall, at Holland Patent, Oneida county—a literary institution established chiefly under the auspices of the corporation of St. Paul's Church in that village, in which it is designefi to secure to youth the advantages of the highest grade of academical learning connected with special attention to instruction in the great truths and duties of the Gospel. It is under the superintendence as principal, of the Rev. Stephen McHugh, and the Rev. John C. Rudd, D. D., has been appointed to the chair of moral philosophy therein. I trust that the diocese, especially the portion of it in the immediate vicinity of the Hall, will not be wanting in proper efforts to sustain so creditable an enterprize.

The contemplated institution has been projected in conformity with the recommendation of the last General Convention on the subject of education. Its importance to the church is obvious. It is situated in an influential section of the country and gives every assurance of being conducted on sound principles. Most sincerely do we wish success to the application in its behalf and the more so as being the first which has been made to us by brethren with whom, though separated by diocesan boundaries, we desire to be one in affection.

We have been much gratified to see in the British Magazine the following notice of Bishop Hopkins' late work on the supremacy of the Pope.

The Church of Rome in her Primitive Purity compared with the Church of Rome in the Present Day; being a candid examiaation of her claims to universal dominion, addressed in the spirit of Christian kindness to the Roman Hierarchy. By John Henry Hopkins, D. D., bishop of the Protestant Episcopal Church in the Diocese of Vermont, U. S. First London edition revised and corrected by the author, with an introduction by the Rev. Henry Melvill, B. D. London: Rivingtons. pp. xxiv., 396. 12mo. 1839.

This work has been already so advantageously introduced to the readers of the British Magazine, in a letter from a gentleman so particularly able to estimate its value, that the reviewer would deem it rather worse than superfluous to enter into any details respecting it. What is it necessary, what would it be modest, to say after Mr. Crosthwaite has said, "It appears to me to be one of the most valuable treatises on the Roman supremacy I ever met with. For while it is conducted with great research and ability, it possesses most pre-eminently those qualities of candor, meekness, and affection, which unhappily are so rarely to be found in the pages of the coutroversialist. It is at once a work from which our own clergy can learn how such an argument ought to be conducted, and a volume which can be placed in the hands of a Roman Catholic without the slightest danger of wounding his feelings, either by its language or its spirit. And on the point it discusses (and it is, I apprehend, the foundation and essence of the whole controversy) the facts and reasoning are perfectly unanswerable"? If the work, in its American edition, deserved such a judgment, and a suggestion that it ought to be reprinted in England, it is not likely to be less deserving now that it is reprinted, after being revised and corrected by its learned author.

CONSECRATION OF CHRIST CHURCH.

On Saturday morning, (June 1,) agreeably to appointment, the Right Rev. Bishop Onderdonk consecrated the newly erected edifice for the congregation of Christ Church. Besides the bishop, there were present a larger number of clergy of the Episcopal Church than we remember ever to have seen together in our city. The names we ascertained, and are as follows:—

The Rev. Dr. Stebbins, of Waterford, Rev. Messrs. Whipple, of Lansingburgh, Hubbard, of Stillwater, Cox, Van Kleek, Swart, Gilbert; the rector of the parish, the Rev. W. F. Walker; and the venerable Dr. Butler, of our city, Twing, of West Troy, Kip and Garfield, of Albany; Walter and Reed, of Schenectady, and Cull, of Vermont.

Although the weather was not altogether propitious a very large congregation assembled, and by their earnest attention throughout, evidenced a deep interest in the solemnities. The bishop's sermon was eloquent, impressive, and appropriate, and some parts having a local bearing in the application, were particularly touching. Its conclusion was as follows:—*Troy Daily Morning Mail.*

"My affectionate sympathies have been with my long known and valued brother, the rector, in the uncommon pressure of voluntarily incurred professional labor, of the success of which, this temple is so beautiful and creditable a monument. I have heard with joy, of the zeal, promptness and enterprize, with which his justly attached flock have seconded his holy efforts to erect it to the honor of their God and Saviour. I have looked with grateful admiration on this new evidence of the characteristic public spirit, munificence and Christian devotion, of this beautiful and interesting city. These thoughts, brethren, while they have not failed, I trust, to create in my mind due honor for the willing agents in this good work of Him whose is all the glory, have warmed my gratitude to him for this new evidence of the fulfilment of his gracious promise to his church of his presence and His blessing. And there is a venerable man of God whose presence adds special interest to the deeply interesting solemnities of the day; who, in the anticipation of those solemnities, and in gratefully marking the course of events which has prepared for them the way, has been much in my heart. He too will receive my most affectionate and respectful congratulations on the fresh evidence this day afforded of the blessed increase which God has graciously vouchsafed to the faithful watering which in a generation now numbered with those beyond the flood, he here commenced, and which he here continued while the children, and the children's children of the first people of his charge, rose up to call him blessed. I am sure I express but the affectionate feelings of every heart before me, when I supplicate upon his remaining days on earth the continued blessings of God's providence and grace, and the mercifully promised reward of the good and faithful servant, when he is no more seen on earth.

Brethren—the citizens of this place—most sincerely do I congratulate you, as friends of man, as good members of society, and as true patriots, on the highly creditable accession to your beautiful and rapidly increasing city of this new centre, whence are to be diffused the principles and practice of that pure religion, and sound morality of the Gospel, which are the surest source of civil welfare, and the only security for the continuance of our civil blessings and privileges. And O! greatly is the increase of such establishments called for in our land. A spirit of misrule, of impiety, of infidelity, of licentiousness, is stalking throughout its length and breadth, threatening ruin to every interest connected with individual, domestic, social and civil welfare. It must be resisted, it must be kept at bay, it must be crushed, or we are a ruined people. And this is effectually to be done only in our character as Christians.

Christian faith, Christian piety, Christian morality, must have free course among us or all is lost. O, then encourage, liberally sustain, widely increase, all proper efforts for enlarging the borders of their holy influence. Means, exertions, talents, thus bestowed, will return a ten-fold remuneration. Let then the brethren who are here to worship, make this joyful day of the consecration of their holy house, a day of renewed pledge to the God whose gracious presence in it has been invoked, of themselves, their souls and bodies, all that they are, and all that they have to the hallowing of his name, by the advancement of the cause of his religion. And in affectionate sympathy with those brethren, let us all, beloved, be of the same mind, striving together with them, while life shall last, for the enlargement, the prosperity, and the sanctifying and saving influences of the kingdom of our Father who is in heaven."

The edifice erected for the congregation of Christ Church, is a very neat and spacious building of an octangular form, seventy feet in diameter, with a projection for a tower of twelve feet. The height of the walls from the water table is thirty-eight feet, and the height of the tower one hundred and two feet. The interior is finished in a style very chaste and neat, and is very convenient in its arrangements. The organ now building in Boston will be placed in the church in the course of the present month.

A correspondent writes us that in looking over the London Record newspaper of last month he met with the following characteristic *advertisements*, which may perhaps amuse our readers:—

"*To the Clergy.*—A collection of sixty original manuscript sermons of a rector lately deceased, on practical and useful subjects, including occasional sermons, to be disposed of by Henry Baynes, No. 40 St. John's-square, Clarkenwell."

"*Wanted*, an Episcopal chapel, in or near London. Proposals, with an explicit statement of particulars, to be addressed to the Rev. Q. R., at Messrs. Hatchards."

"*Wanted*, for a country church, a *pious* unmarried graduate, possessing a good voice, to whom a nomination for the ordination in July can be given, Stipeud £50." ($240.)

"*Wanted*, by a graduate of Cambridge, a curacy with title to orders. References will be given. Apply, &c."

We must conclude with the advertisement of a clergyman who seems little to care in what locality he is situated, or how small or great may be his parish, if he can but procure his comfortable maintenance. His demand differs much from the curate's salary mentioned above.

"*Wanted*, with almost immediate possession, the advowson of and presentation to a living, in value from £500 to £800 per annum, ($2500 to $4000.) independent of house and glebe lands. The counties of Surrey, Kent, Hants, Dorset, Devon, or Somerset would be preferred. Apply, &c."

* The Rev. David Butler, D. D. the first clergyman of the church in Troy. He commenced his labors there between thirty-five and forty years ago; and has seen, as the increase vouchsafed to his faithful planting and watering, a church built, and then enlarged, and then another, and now another built.

SUMMARY.

St. Pauls Church.—The Rev. Mr. French, rector of St. Paul's Church in this city, last week tendered his resignation of his pastoral charge, which has been accepted by the parish. For little more than two years, Mr. F. has discharged the duty of rector of St. Paul's with a zeal and fidelity which has been unequalled by any of his predecessors. He has been eminently successful in gaining the affection, and securing the approbation of all his parishioners; and it is with the deepest regret that they feel compelled to submit to the dissolution of the connection that has so happily existed between themselves and their pastor. Nothing but the regard they bore him, and the pecuniary embarrassments of the church, could have induced them to accept the resignation of a pastor so deservedly popular and highly esteemed. Mr. F.'s talents as a preacher and his sincere devotion to his clerical duties, are calculated to do immense good, and, we doubt not, will readily command for him a situation in which the field of his labors will be less circumscribed than it has been hitherto, and hence his efforts better rewarded in a religious and moral as well as in a temporal point of view. That this may be his good fortune, will ever be the hearty wish of the large circle of friends from whom he is about to separate.—*Portland Advertiser.*

Griping Clergy.—We are happy to find that the very clever little College of Christ, at Cambridge, is charitably contending against the truth of the heading of this article. The amiable late master of that society (now bishop of this diocese) contributed the *little* sum of £800 towards the building of a new church in the neighborhood of Holbeach. The Rev. Mr. Fraser, the prebendary of Stowe, in Lincolnshire, a late fellow of the same Christ's College, has recently given up a fine, amounting to £800, for the purpose of assisting the vicar of Stowe in defraying his expenses in building a vicarage-house. We must just add, that the liberal minded friends of the Church seem to be unconsciously attracted towards each other. The present residence of the bishop of Lincoln is only about four miles from Hainton Hall, the mansion of Mr. Heneage, who, it is supposed, paid £400 or £500 towards the erection of the vicarage-house at Six Hills, in this county.—*Lincolnshire Chronicle.*

Society for the Propagation of the Gospel.—At a meeting of this Society an interesting letter was read from the Bishop of Madras to the Secretary. It was dated January 8; and the bishop stated that he had "that morning confirmed 125 native Christians, whom he had every reason to believe were Christians indeed." They were "of all ages, from fourteen to seventy." He also spoke of "our beloved society as doing great good.

Episcopal Acts by the Bishop of this Diocese.—*City of Troy*, Tuesday, June 4, in Christ Church, admitted the Rev. Isaac Swart, Deacon, Superintendent of the Episcopal Institute, to Priests' Orders. Morning prayer was read by the Rev. Robert B. Van Kleek, rector of St. Paul's Church, assisted by the Rev. Richard Cox, rector of St. John's Church, who read the lessons; the sermon preached by the bishop: and the candidate presented by the Rev. William F. Walker, rector of Christ Church. The Rev. Cyrus Stebbins, D. D., missionary at Waterford, Saratoga county, and Cahoes, Albany county, the Rev. Phineas L. Whipple, rector of Trinity Church, Lansingburgh, Ransselaer county, and the Rev. Joseph D. Gilbert, of Troy, were also present, and assisted in the laying on of hands.

City of New York, Thursday, June 6, consecrated the chapel of the Church of the Nativity. The instrument of donation was presented to the bishop, in behalf of the vestry, by Mr. Francis Lappitt, senior warden, and read by the Rev. Solon W. Manney, Deacon, minister of the parish. The sentence of consecration was read by the Rev. Joseph H. Price, rector of St. Stephen's Church; and the morning prayer by the Rev. Hugh Smith, D. D. Rector of St. Peter's Church, assisted by the Rev. Lot Jones, missionary of the Church of the Epiphany, who read the lessons; and the sermon preached by the bishop.

This chapel, having been rebuilt after destruction by fire, is intended for present occupancy as the ordinary place of worship of the parish, and on the erection of a parish church, to be retained for week-day and catechetical services.

Second Sunday after Trinity, June 9, confirmed 3 in St. James' Church.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Trinity, June 16, A. M. Tomkinsville, *Richmond county*, ordination; 4 P. M. Factoryville.

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county*, half-past four P. M.

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county*. Grace Church in the day, and the colored congregation in the evening. Tuesday, 9, Huntington, *Suffolk county*. Consecration A. M., confirmation P. M.

Tuesday, July 16, Marlborough, *Ulster county*, consecration A. M., confirmation P. M. Friday, 19, Westchester, *Westchester county*. 20, Eastchester.

Eighth Sunday after Trinity, July 21, A. M. New Rochelle; 4 P. M., Mamaroneck. 22, Rye. 23, Whiteplains. Festival of St. James the apostle, Thursday, July 25, Bedford, ordination A. M., confirmation P. M. 26, North Salem.

Ninth Sunday after Trinity, July 28, Patterson, *Putnam county*. Tuesday, 30, Lithgow, *Dutchess county*. 31, Pleasant Valley, August 1, Christ Church, Poughkeepsie.

Tenth Sunday after Trinity, August 4, A. M. Ballston Spa, *Saratoga county*; 4 P. M., Saratoga Springs; 5, Herkimer, *Herkimer county*, 3 P. M. Laying of corner-stone.

Eleventh Sunday after Trinity, August 11, Morristown, *St. Lawrence county*. Tuesday, 13, Ogdensburgh. 14, Lisbon. 15, Waddington. Saturday, 17, Potsdam.

Twelfth Sunday after Trinity, August 18, Canton, Tuesday, 20, Malone, *Franklin county*. Thursday, 22, Plattsburgh, *Clinton county*.

Thirteenth Sunday after Trinity, August 25, Ticonderoga, *Essex county*. Wednesday, 28, Hampton, *Washington county*. 29, Granville. Saturday, 31, Fort Edward.

Fourteenth Sunday after Trinity, September 1, A. M., Sandy Hill; 4 P. M., Glenn's Falls, *Warren county*. Tuesday, 3, *Schenectady*, institution A. M., confirmation P. M. Thursday, 5, Fonda, *Montgomery county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, Sept. 8, Walden *Orange county*, ordination A. M., confirmation P. M.

Sixteenth Sunday after Trinity, Sept. 15, St. Mary's Church, *New York*.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

OBITUARY.

Died at Haverstraw, on the 3d inst., Mrs. Maria Sarah Murphy, wife of Thomas Murphy, Esq. and youngest daughter of the late George J. Wainer of this city, aged 36 years.

Mrs. Murphy died in full hope of a glorious resurrection unto eternal life, calmly falling asleep in Jesus.

During her illness which was long and protracted, she evinced the greatest patience and fortitude. A few days previous to her decease, while conversing on the prospect before her, she remarked, "We often speak of death—but what is it? Ah! once I dreaded to think of it, or its approach, for an awful uncertainty hung over the grave, and it was a subject of horror to my mind—but now, I love to think and speak of it—for I look upon death, as the Christian's privilege—and I can welcome its approach, and feel as though I could embrace him as my best friend, who is to conduct me to regions of purity and bliss. I trust I have made my peace with God, and I believe my Saviour is my friend, he has pardoned my sins for his own name's sake.

Mrs. Murphy has left a husband and five young children to mourn the loss of a most devoted wife and mother, but their loss we doubt not is her unspeakable gain.

CALENDAR.

JUNE.

16. 3d Sunday after Trinity.
23. 4th Sunday after Trinity.
24. St. John the Baptist.
29. St. Peter.
30. 5th Sunday after Trinity.

DIED,

On Thursday 23d ult., in Uxbridge, Massachusetts, Mr. Seth Thayer, aged 74 years, formerly a merchant of Boston.

The Boston Recorder and Palladium, will please to copy.

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

A public examination of the students of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the chapel of the Seminary, in Twentieth street, on Tuesday, Wednesday, and Thursday, the 25th, 26th, and 27th, days of June inst., commencing at half-past 9 o'clock, A. M. on each day.

Bird Wilson,
June 15, 1839. Dean of the Faculty.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church, in the city of New York, will be held in the Sunday school room of St. John's chapel, on Monday evening the 17th inst. at half-past 7 o'clock.

By order.
June 15, 1839. A. W. O. Spooner, Rec. Sec.

P. S. The members of the Society are respectfully invited to attend.

The annual meeting of managers of the General Protestant Episcopal Sunday School Union, will be held on Monday, June 24th, 1839, at 9 o'clock, A. M. in the Sunday school room of St. John's Chapel, in the city of New York.

By order of the Executive Committee.
Benjamin J. Haight, Secretary.

☞ Episcopal Periodicals will please copy the above notice.

June 1, 1839.

The annual meeting of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church will be held in the city of New York on Wednesday and Thursday, the 26th and 27th of June.

The sermon will be preached in St. Bartholomew's Church on Wednesday evening, 26th inst. Divine service to commence at 8 o'clock. Preacher, the Rev. Wm H. Walter. Substitute, Rev. Henry J. Morton.

The essay will be read in St. Peter's Chapel on Thursday evening, 27th inst. at 7 o'clock. Essayist, the Rev. Robert B. Croes. Substitute, the Rev. Samuel Starr.

The alumni are requested to assemble in the vestry room of St. Bartholomew's Church on Wednesday evening, at 7 o'clock.

Anthony Ten Broeck, Rec. Sec'y.

*** Provision will be made for the accommodation of the alumni who may attend the meeting, during their stay in the city.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary, will meet in St. John's Chanel in the city of New York, on Monday, the 24th day of June, at 6 o'clock, P. M.

By Order.
May 25, 1839. Henry Anthon, Secretary.

☞ The editors of the Church periodicals are respectfully requested to publish the above notice in their columns.

BOARD OF MISSIONS.

The annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at Trinity Church, in the city of New-Haven, on Wednesday, the 19th of June next, at 4 o'clock, P. M.

May 18, 1839. P. Van Pelt, Secretary.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 5th inst, has received the following contributions, viz.

By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, received from the missionary box of St Paul's church, Bloomsbury, Penn, $14 47 1-2; from the Sunday school of the same church, $1 38 1-2; from H B Well's missionary box, $1; from A F Petrekin, $1; from Mrs Mills, $2; from Mrs Rebecca Patterson, $1; from Mrs S McVickar, 12 1-2cts; from Mrs Jane Clark, 25cts. By the same hands, from the Female Missionary Society of St Andrew's church, Mount Holly, N J, per Miss Eliza Kempton, $27. By the same hands, from F G Smith Esq, treasurer of the parish Association of St Peter's church, Philadelphia, a donation from Wm J Miller, for domestic missions, $50. By the same hands, from Mr Thomas Wood, of Muney, Lycoming co, Penn, annual subscription for 1839, per Rev Isaac Smith, $2. By the same, from monthly offerings of St James' church, Lancaster, Penn, per Rev Samuel Bowman, $16 50. By the same, from collections at monthly missionary meetings in Christ church, Reading, Penn, per Rev R U Morgan, $34 32. By the same from Trinity church, Easton, Penn, per Rev Mr Rogers, $12 50. By the same from Calvary church, Rockdale, Penn, per Rev Mr Lee, $7 50. By the same, from Miss A C, Philadelphia, for domestic missions, $15. By the same, from Christ church, Brownville, Penn, per Rev L N Freeman, $1 89. By the hands of Hamilton Fish, Esq, received from the Rev Petrus S Ten Broeck, amount collected in Concord, N H, for domestic missions, $42. By the hands of the Rev Dr Wheaton, rector of Christ church, New Orleans, through Bishop Polk, out of funds collected by him for missionary purposes, $500. By the hands of Thomas Robins, Esq, through Mr Aldis, for the general purposes of the Board of Missions, viz. from the missionary Society of St. Thomas's church, Berk's county, Penn, per Thomas Creewys, treasurer, $22 50; from St James' church, Muncy, Lycoming co, Penn, $4 15; from Mrs James Montgomery, Philadelphia, $3; from the Female Auxiliary Society of St James' church, Lancaster, Penn, $100; from the Juvenile Missionary Society of the same church, $30; from the monthly offerings of the same church, $122 86; from the Sunday schools of St John's church, Morristown, Penn, per Rev Nathan Sterne, $6; from Mrs M A Allen, Philadelphia, annual subscription, 1839, $3, $291 51; one half to foreign committee, $145 75—$145 75. Remitted by the Rev W H Barnwall, D D, of Charleston, S C, offerings of St Peter's church, for Boston, Alabama, $50. Remitted by James Howard, Esq, Baltimore, through Mr Aldis, from St James' church, West River, Md, per Rev W F Chesley, $7 50. By the same hands, one half of the proceeds of Sewing Society of Queen Ann parish, Prince George's co, Md, per Rev G L Makenheimer, $28 50. By the same, from All Saints parish, Frederick co, Md, per Rev Mr Beall, $15. By the hands of Daniel Ravenal, Esq, agent in Charleston, S C, received by the Rev Paul Trapier, from the congregation of St Stephen's chapel, Charleston, for domestic missions, $20. By the same hands, received from the Rev Mr Delavene offerings of St Bartholemews collector, $36. By the hands of N G Ogden, Esq, treasurer, received from the Young Men's Missionary Society of St Luke's church, New York, to be applied to the erection of church edifices in that part of the state of Illinois, assigned to the pastoral care of the Rev Mr Darrow, $25. By the hands of W P Hunter, Esq, receiving agent at Savannah, Ga, received from the Rev Edward Neufville, rector of Christ church, Savannah, weekly offerings, and collections at monthly meetings in said church, from 4th April, to 1st June, 1839, $24 90, one half of which is for the foreign committee, $12 45. Total receipts, $1070 14.

June 11, 1839. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge.

Remitted by the Rev W H Barnewall, D D, rector of St Peter's church, Charleston, from St Peter's working society for Africa, $107 50; St Peter's offerings of the church for Texas, $42; contribution of 9 orphan boys, proceeds of their voluntary labor for Africa, $44; China, $12; $56, $150 06. Remitted by Benj Howard, Esq, agent at Boston, from Christ church, Westerly, R I, for the education of an African child at Cape Palmas, per Rev James Pratt, $17; from St James' Church Missionary Association, Roxbury, Mass, for mission to Africa, per Rev M A D W Howe, rector, $130; from Parochial and Missionary Association of Grace Church, Boston, towards the erection of a church at Cape Palmas, Africa, per B Howard, treasurer, $100, $247. Remitted by Jas Howard, Esq, agent at Baltimore, from Miss Eliza A Maddox, Broad Creek parish, Prince George's co, per Rev M Van Dusen, for use of Rev M Payne, Africa, $3 50; from St Mark's and St Matthew's church, Prince George's co, per Rev Wm Pinkney, $83; from St James' church, West River, per Rev W F Chesley, A Hughes for Greece, $6 37; Mr Gott, for Africa, $5; Mrs S Hughes, $7 50; missionary box, $15 89, (general,) $34 76; from All Saints parish, Calvert co, per Rev H Williams, Miss Mary Wilkinson, $4; Miss Somerville, $5; Mr Leach $4; Miss Ann Somerville, $5; being for Africa, $5; general, $13, $18; from St Thomas parish, Baltimore, per Rev Chas Austin, $10; from All Saints parish, Frederick co, per Rev Mr Beall, offerings of Sunday school, $15; Miss Ruth Swearingen, $20; a Sunday school girl, 25cts, for Greece, $20 25, $35 25; half proceeds of Sewing Society of Queen Ann parish, Prince George's county, per Rev George S Mackenheimer, $28 50, $243 01. Received collection in St Stephen's church, N J, 2 June, after sermon by the rector Rev J H Price, for general purposes, $202 12; contributed by Dr Marinus Willett, for the erection of a church at Cape Palmas, $200, $402 12. Received of Thomas Otis, Esq, $50. Received from a lady of Ascension church, New York, $25. Received from Christ church, New York, per Rev J Peck, $43 58. Received towards the erection of the Protestant Episcopal church at Cape Palmas, from a lady of Talbot co, Maryland, who, "having through many and great difficulties obtained the blessed privilege of worshipping in a house set apart, desires to make this humble thank offering," $10. Total receipts, $1170 77.

Charles J. Aldis, Treasurer,
June 11, 1839. Bank of America.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of $6, from a friend to missions.

June 11, 1839. John H. Swift, Treasurer.

P S Donations and subscriptions will be thankfully received by the Treasurer at 158 Water street, or 100 Fourth street.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

From Mrs J T Irving, annual subscription, $5. From Adam Norrice, Esq, to constitute him a life member, $25. From Stewart Brown, Esq, donation, $10. From annual subscribers, $10. From Rev R B Van Kleeck, rector of St Paul's church, Troy, a collection on Sunday morning the 9th inst. $106 15. Cash, $3. Total, $159 15.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—

From Mrs J T Irving, to constitute her a life member, $10. From Adam Norrice, to constitute him a life member, $10. From Stewart Brown, Esq, donation, $10. From Rev Henry L Storrs, rector of St Stephen's church, New Hartford, Oneida county, $1 37. From Charles W Carmer, Esq, annual subscription, $5. From annual subscriber, $1. Total, $37 37.

From city congregations especially, the treasurer regrets he has not the pleasure of making any acknowledgements this week, their early aid is most kindly entreated.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by
Thomas C Butler, agent

Where may be had the society's tracts.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the Protestant Episcopal Education and Missionary Society of the Diocese of New York acknowledges the receipt of the following sum:—

From the mission church of the Epiphany, New York, collection after a sermon by Rev T H Taylor, D D, evening of 2d inst, for education and missionary fund, $44 35.

C. N. S. Rowland, Treasurer, 55 Water st.

June 12, 1839.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5 from C J Aldis, Esq, for the daily infant school of the mission Church of the Epiphany.

June 10, 1839. Lot Jones, 192 Allen st.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz: A collection made in St Paul's chapel in the city of New York on the 9th inst. $111 79. A collection made in St John's chapel in the city of New York on the same day, $245 99, and from Mr Daniel Ravenel by the hands of Mr James Swords the amount of an order of the Rev Alexander Glennie, rector of All Saints' parish, Waccamaw, in the diocese of South Carolina, in favor of the Rev C E Gadsden, D D, of Charleston, $48.

Wm. H. Harison, Treasurer.

New York, June 12, 1839.

PRESS DEPOSITORY.
No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to June 13, from the following persons, viz.

Rev E H Cressy, Lockport, Niagara, N Y; Rev Hiram Adams, Kingston, N Y, with remit; Rev S F Jarvis, D D, Middletown, Conn; Joseph Gill, agent, Richmond, Va; J and D S Kimble, Sacketts Harbor; Marsh, Capen, Lyon and Webb, Boston, Mass, 2; Hooker & Claxton, Philadelphia; Wm Magins, Wilmington, S C; Alex Lowry, New York; Rev J C Rudd, D D, Utica, N Y; Otis, Broders & Co, Boston, Mass; S Babcock, N H, Conn; Rev H Adams, Kingston, N Y, with remit; R S Adams, Louisville, Ky; D Gardiner, Custom House, New York, 2; Floyd Smith, New York; G W Donehue, Philadelphia; H Perkins, Philadelphia; Haswell, Barrington & Haswell, Philadelphia.

Packages forwarded by the Protestant Episcopal Press.

1 package to James W Reed, shipped on board New York and Buffalo line; 1 package to James Gill, agent, Richmond, Va, left at Wm Jackson's, New York; 1 package to Rev Hev Hiram Adams, Kingston, Ulster co, N Y, shipped on board steamer R L Stevens.

UNION DEPOSITORY.
28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending June 13, from the following persons, viz.

S W Bullock, Catskill; W M Morrison, Washington; F W Southack, St Louis, with remittance; Rev Moses Marcus, Nantucket.

Packages forwarded by the Episc. S. S. Union, during the week ending June 13.

To R J Brownrigg, Esq, Columbus, Miss, 1 box, per brig Myry Silsbee, to care of George Cleveland, Mobile, Ala; to James Baker, Norfolk, Va, 1 package, per schooner President; to Be knap & Hammersly, Hartford, Conn, 1 package per steamer Cleopatra; to George F Worthington, Annapolis, Md, care of Armstrong & Berry, Baltimore, 1 package, per schooner Amanda; to Edward Wiley, Savannah, 1 package, per brig Excel; to Z Clark, Troy, 1 package, per towboat Orleans; to Rev Dr Reed, Poughkeepsie, 1 package, per towboat Union; to L H Young, New Haven, Conn, 1 package, per steamer Splendid; to A E Miller, Charleston, S C, 1 package per brig Star; to Rev Dr Upfold, Pittsburgh, 1 package, sent to Swords, Stanford & Co; to Mrs Augustus Cornwall, Hempstead Harbor, 1 package, per stage; to Miss E H Watson, missionary to Greece, 1 package sent to W R Wadsworth, Jones Lane; to West Chester co poor house, 1 package, care of Mr N B Holmes, sent to 262 Greenwich street.

A CARD.—Mrs. Edwards, (formerly Miss M. Oram,) informs her friends and the public generally, that she has opened a Boarding and Day School, at No. 1 Albany street, corner of Greenwich, and is now ready to receive pupils.

The course of instruction will include all the branches of the French and English languages, necessary for a female education, and for which the best masters will be engaged.

References,—Mrs. J. Waddington, Mrs. Dr. Van Renssalaer, Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Whittingham.

Terms made known on application at the school.

June 1, 1839. 2m.

NEW YORK INSTITUTION FOR THE BLIND.—The subscriber, treasurer of the Institution for the Blind, acknowledges the receipt from Robert Gracie, Esq. (Executor,) of twelve thousand five hundred dollars in Bonds and Mortgages, and twelve hundred and fifty dollars in Insurance Stock, which, with two thousand in cash before received, makes the sum total of fifteen thousand seven hundre and fifty dollars, and is in full for legacy left to the Institution by the late Miles R. Burke, of this city. Silas Brown, Treasurer,

June 1, 1839. 172 Pearl st

NEW YORK ORPHAN ASYLUM.—The subscriber Secretary of the Orphan Asylum, acknowledges the receipt from Robert Gracie, Esq. (Executor,) of twelve thousand five hundred dollars in Bonds and Mortgages, and twelve hundred and fifty dollars in Insurance Stock, which, with two thousand in cash, before received makes the sum total of fifteen thousand seven hundred and fifty dollars, and is in full for legacy left to the asylum, by the late Miles R. Burke, of this city.

Maria Montgomery, Secretary,
June 1, 1839. 49 Bond street.

TO LET OR LEASE FOR AN EPISCOPAL FEMALE SEMINARY—The well known Flushing Institute, occupied for the last seven years by W. A. Muhlenberg, D. D. as a Seminary for boys. It is beautifully situated within the limits of the village on a rising eminence, commanding a fine view of the surrounding country. The building is three stories high and basement, one hundred and eleven feet front, and forty-six feet deep, supported by columns. The outbuildings are numerous. Attached to the premises are six acres of ground well ornamented with trees and shrubbery. The whole is admirably calculated for the purpose for which it is intended. It is believed so fine an opening for an extensive Female Seminary is seldom presented. To a clergyman or some suitable person the terms for the above premises will be moderate. For further particulars inquire of or address Jehiel Jaggar, Flushing, L. I. or Jaggar & Varick, 150 Front st. New York.

May 25, 1839.

ORGANS.—The subscriber offers for sale the following Church and Parlor Organs:—1 swell organ in a painted case, (imitation of oak,) suitable for a Church; 1 do do in a mahogany case; 1 do do in an elegant Gothic case; 3 small Chapel organs, without a swell; 2 elegant parlor organs, four stops; 3 do do two stops. Inquire at the manufactory in Centre st. east end of Canal st.

May 25, 1839. tf. Henry Erben.

FOR SALE OR TO LET.—Pew No. 41, St. John's Chapel, pleasantly situated in the North Aisle, body of the Church. Inquire at 117 Pearl st. or of the Sexton.

May 25, 1839. 3t.

BLUNT'S WORKS.—Lectures upon the history of Abraham and Jacob, in 1 vol. 12mo. Lectures upon the history of St. Paul, in 1 vol. 12mo. Lectures upon the history of our Lord and Saviour Jesus Christ, in two vols. 12mo.

Hare's Sermons.—Sermons to a Country Congregation. By Rev. W. H. Hare. First American edition, in 1 vol. large 8vo.

Bunyan.—The Life, Times and Characteristics, of the author of "Pilgrim's Progress." By the author of the "Life and Times of Whitefield," in 1 vol. foolscap 8vo. with elegant steel engravings.

Louis Sherman, 142 Fulton street.

May 18, 1839. tf.

MISS DRAPER'S SEMINARY,—Hartford, Conn.—The year is divided into two terms of twenty-two weeks, each commencing the second Wednesday in September, and first Wednesday in March. Two weeks vacation in winter and six weeks in summer.

Terms:—Tuition in English for a term of twenty-two weeks, $16; music with use of instrument, $26; French and Spanish, $12 each; Latin, $6; drawing, $12; ornamental needle work, $8. Board, exclusive of washing, (which is fifty cents per dozen,) $3 per week. There are other incidental charges for fuel, lights, &c.

It is expected that one half the charges for board and tuition will be paid in advance.

For the character of the Seminary, reference may be had to—

Rt. Rev. T. C. Brownell, D. D.; Rev. G. Robbins, Rev. G. Burgess; J. M. Goodwin, S. H. Huntington, and Geo. Beach, Esqr's. Hartford; Rev. C. S. Henry, D. D. New York, Rev. N. S. Wheaton, D. D. New Orleans, Rev. T. Strong, Greenfield, Mass.

May 25, 1839. 3m.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm Morris, Rector; James Millett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

Terms *per quarter* of twelve weeks.

For the English Department,	$10 00
For the Classical and English Department	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school. nov3

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelica Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

PANORAMAS OF JERUSALEM AND THEBES. These Panoramas are now open for exhibition at the New Rotunda, corner of Prince and Mercer streets, Broadway, opposite Niblo's Garden.

The Panorama of Jerusalem

Is a splendid painting, of the largest class, covering a surface of ten thousand square feet, painted from drawings taken by Mr. Catherwood, in 1834.

The Panorama of Thebes, in Egypt,

Painted likewise from Mr. Catherwood's drawings, is superior, as a work of art, to any Panorama before exhibited.

The Panoramas are brilliantly illuminated every evening by upwards of 200 gas lights, and explanations of the pictures given in the forenoon, afternoon, and at half-past 8 o'clock in the evening.

Open from 9 in the morning till half-past 9 o'clock in the evening. Admittance 25cts. to each Panorama.

Books of description may be obtained at the door at 12 1-2 cents each.

May 4, 1839. 4wi.

NEW BOOKS,—Lectures upon the History of St Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by Louis Sherman.

SERMON ON EDUCATION, by the Rev. Isaiah G. De Grasse, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.

March 16, 1839 tf.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. Isaac Wilkins and Miss Boyd purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bibl geography, astronomy, natural history, natural philo phy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and menta philosophy, mythology, logic, with a general course ol belles lettres, $12

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D. D.; Rev. Samuel Seabury, D. D; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez.

Feb. 10. 3m.

POETRY.

From the British Magazine.

PSALM CIII.

Wake, O my soul, and all within my frame,
To bless the Lord, and praise his holy name;
O wake to own his mercy, nor forget
Of all his benefits the countless debt.

All thine iniquities doth he forgive,
And biddeth thee, from curse delivered, live;
Healeth thy wounds, and maketh glad thy face,
With loving kindness and abounding grace.

Thy mouth he satisfieth still with good,
And like an eagle's is thy youth renewed;
In righteousness doth he maintain the right
Of all that are oppress'd by lawless might.

He unto Moses did reveal his grace,
And all his acts to Israel's chosen race;
Grace and compassion from the Lord o'erflow,
In mercy plenteous and to anger slow.

He will not alway for transgression chide,
Nor will his wrath unchangeably abide:
He hath not paid our sins their due reward,
Nor made his dealings with our guilt accord.

For as the heaven is high the earth above,
So to all those who fear him is his love;
Far as the east is from the west apart,
So far hath he removed our guilt of heart.

Less doth a father feel his children's claim
Than the Lord pitieth all who fear his name—
Knowing whereof he made our feeble kind,
That we are dust, he calleth still to mind.

Such as the fading grass is man's brief time,
And, as a flow'r that flourisheth, his prime;
The first wind withers it that passeth o'er,
The place that knew it knoweth it no more.

But the Lord's grace, to those who fear his name,
Throughout eternal ages is the same;
His stedfast truth, a heritage secure,
Unto their children's children shall endure.

E'en them who to his covenant give heed,
And by his statutes rule themselves indeed;
In highest heav'n hath he prepar'd his throne,
And over all he governeth alone.

O praise the Lord, ye hosts that near him dwell,
Angels of his, ye who in strength excel,
Ye that to do his bless'd commands rejoice,
For ever hearkn'ing to his gracious voice.

Praise him, ye hosts, the highest heav'n who fill,
Ye ministers of his that do his will;
O praise the Lord, throughout his wide control,
All ye his works. Praise thou the Lord, my soul!

From a Funeral Discourse by the Rev. William Barlow, rector of St. John's Church, Ogdensburgh.

HON. STEPHEN VAN RENSSELAER.

The late patron of Albany, the Hon. Stephen Van Rensselaer, was a descendant of one of the most ancient and distinguished families of this country. He was born in the city of New York, in 1764. Left an orphan at a tender age, the formation of his early character devolved upon his pious mother, and faithfully did she discharge her sacred trust. He finished his education in the University at Cambridge; where he graduated in 1782. He came into possession of his large patrimonial estate at his majority; and soon after married Margaret, daughter of Gen. Philip Schuyler; by whom he had one son, the present Gen. Stephen Van Rensselaer. On her decease he formed a second connexion with Cornelia, daughter of the late Judge Paterson, of New Jersey. This lady is the mother of six sons and three daughters; all of whom survive.

Placed by his ample fortune and personal qualities in a conspicuous position in society, the political distinctions which other men coveted sought him. The integrity of principle, solidity of judgment, and benignity of disposition, evinced in the discharge of the numerous trusts confided to him, while they conciliated his opponents, won the confidence of his country. His character presenting a mark too bright for detraction to sully, and too high for envy to reach, was respected by all, even in the heat of party strife. No one could doubt the purity of his principles. No one ever formed a pretext for impeaching them. He was a man whom all delighted to honor. He commenced his political career at the early age of 22, as a member of the popular branch of the legislature of this state. He was subsequently a member of the senate; and afterterwards as lieutenant-governor presided over the deliberations of that body for six years. At later periods he was a member of the Convention for revising the constitution of this state; and a representative in Congress. On the breaking out of the late war with Great Britain he promptly responded to the call of his country, and relinquished the endearments of home, took command as major-general of the militia on the Niagara frontier. A statesman, capable of taking just and enlarged views of social policy; and preferring the permanent prosperity of the state to the fickle popularity of the hour; he stood forth with Clinton and Morris, among the earliest friends of that system of internal improvement which has enriched this state, and given an impulse to the spirit of public enterprise throughout the Union. He was a member of the first board of canal commissioners; and on the removal of Mr. Clinton, became its president, in which capacity he continued to serve to the close of his life. He was an active and munificent patron of literature; and for many years promoted the cause of education, as one of the regents of the university. On the decease of the former chancellor, Lieutenant-governor Taylor, he was elevated to that office, and presided in that body until his death. In whatever way he has been called to serve his country, his probity, his practical wisdom, and disinterested patriotism, have shed lustre upon his high stations; while his blameless and benevolent life have attracted to him the esteem and love of all who were admitted to his intimacy. In public life his character was that described by the prophet, "He walked righteously, and spake uprightnesses; he despised the gain of oppressions, and shook hands from holding of bribes."

As a *Christian*, Mr. Van Rensselaer appears in a still more attractive and enviable light. His piety towards God, was the distinguishing excellence of his character, and the foundation of every other. It was because he feared God, that he knew no other fear. It was the love of God that made him a philanthropist. He learned of Christ to be meek and lowly in heart. Religion was the guiding light that led him onward and upward, in the ever brightening path of the just. Piety and virtue were the defences that shielded his youth; the adornments that graced his manhood; and the seeds of the harvest that enriched his age. These made his influence a blessing to his country; his name an honor to his species; and his memory a more precious legacy than his princely fortune.

In his case, as in every other where such fruits appear, the seeds of grace were sown in early life. Watered by maternal counsels and prayers, they imbibed the full strength of the generous soil. A diligent reader of the Bible, and a constant observer of his private devotions, he became, by necessary consequence, a firm and consistent believer in the Christian religion. At what time he became a communicant in the Dutch Reformed Church is not known to me, but he is believed to have done so very early in life. Unalloyed by fanaticism, or bigotry, his piety was of that healthful kind which could withstand the numerous temptations incident to his condition. Many, perhaps most men, would have found in his youth, and wealth, and in the blandishments of gaiety and pleasure, which usually attend on them, an apology for the errors to which they furnish so many enticements. No such weakness, to call it by no harsher name, attached to the beautiful character which we are contemplating. Proof alike against the deceiving sorceries of sin, and the corrupting force of circumstances,—ease, opulence, and security, do not appear to have relaxed the moral discipline of his mind; or caused him to forget his duties and responsibilities. This is not to be regarded as a merely negative virtue: there is more moral greatness in the triumph of virtuous principles over the well-circumstanced, never-ceasing temptation, than in the courage that conquers cities or even the magnanimity that embraces the stake. He achieved this triumph; and surrounded by every misguiding influence, he made a straight path for his feet, from which pleasure could not seduce him. Caressed and flattered by the world, he still walked humbly with God. Possessing a fortune, ample as the wish of avarice, he did not make gold his hope, or say to the fine gold thou art my confidence; but he sought a better inheritance that would endure, when this should have passed away. But let us give God, and not man the glory: he did indeed stop his ears to the voice of the charmer, and shut his eyes to her attractions; but his security he owed to a strength not his own: "His place of defence was the munition of rocks."

The grace which shielded his youth, shone with its mildest, holiest lustre in the domestic circle. Too often pleasure erects her shrine in the mansion of opulence; and God is forgotten where the world affords so secure a dependence. But in that mansion the altar of God was set up; and religion added her hallowed comforts to means of enjoyment to which the world had nothing more to contribute. A daily service of devotion was performed in the presence of his family; and the most assiduous care bestowed upon their religious instruction. The duties of religion he inculcated by example, as well as by precept; and the life which he commended to his children he lived before them. Possessing the spirit of his Master, every fruit of that spirit was evinced in his daily conversation. Simple in his tastes and habits, he enjoyed his affluence with exemplary moderation. Gentle and unassuming in his manners, none were ever less injured by prosperity; none could have worn his honors more meekly. The warm and affectionate dispositions of his heart which blessed his household, and sweetened his social intercourse remained to the last, unquenched by sickness, pain, and age. He was gentle without weakness; dignified without pride; and strict without severity. The charms of his private character, and the beauty of his domestic manners, while they endeared him to the numerous circle that surrounded that bright centre, won the admiration of all who approached it. They who saw the "saint, the husband, and the father," presiding at his fireside, point to that scene of virtue and happiness as one where religion wore her brightest aspect; and domestic love mingled her sweetest cup. Such a fireside is a school of virtue. Good cause have his children to remember, "the kind counsel and sweet society of such a father." Happy are the children who shall follow his faultless example!

From the British Magazine.

DR. JOHNSON.

The republic of letters is a community exposed to constant changes of government. It presents at different times the appearance of a wild democracy, of a stern oligarchy, of a stringent despotism. When the minds of men in general are awake and active, when they are hurrying headlong into new fields of knowledge, and are engaging in fresh pursuits without concert or subordination, literature is a democracy, exhibiting all the energy and vices of that form of polity—adventurous, original, independent, but at the same time rash, extravagant, unchastised, and always rapidly tending to the repose offered by more settled rule. When society has advanced in manners, institutions, and intelligence, when individuals regularly fall into prescribed stations and the various branches of knowledge are cultivated almost exclusively by professional men, literature presents the image of an aristocracy. But let a man of unusually powerful parts or genius arise, who, by his surpassing talents, or from his being the representative of opinions or feelings to which the age is already disposed, becomes an object of general attention; and it frequently happens that he is lifted by his comrades to the seat of empire, and hailed by the acclamations of the multitude as the monarch of literature. Such, indeed, is the natural disposition of mankind to subordination, and such the force of superior minds, that though the whole realm of letters has rarely been united under one man, its various departments and provinces are usually subject to a single master.

The establishment of a literary monarchy has perhaps in most instances been effected by violence and faction, and has often been characterized by the worst features of an act of usurpation. Yet it has not unfrequently been introduced by unexceptionable means, and has sometimes exercised a most favorable influence on the interests of mankind. The dictatorship enabled Cincinnatus and Fabius to save, though it was abused by Sylla and Cæsar to destroy, their country. The malignant effects of the influence exercised in France by Voltaire were scarcely more remarkable than the happy results which in England attended the literary supremacy of Dr. Johnson.

The high principles and great abilities of this eminent man, fostered as they were, and enjoying free scope for their exercise, in our happy institutions, placed him for the last twenty years of his life at the head of English literature. His success was honorable alike to himself and his country. With scarcely a friend, and without a party, he rose, without any adventitious advantages, from the lowest depths of obscurity and indigence to the greatest distinction which can be procured by letters. After having spent the earlier part of his life in attempts to gain a scanty subsistence, when the royal bounty had placed him in easier circumstances, in spite of uncouth manners and a rough and independent bearing, he became the companion of nobles and senators, and dictated the laws of morals and criticism in the intellectual circles of our metropolis.

In power and independence he pursued the course which he had followed in obscurity and poverty. At the splendid tables and in the brilliant circles to which he was admitted in his latter years, he asserted the same truths, and maintained the same opinions on the great points of life and literature, as he had defended when his lot was very different. He was conscious of his vocation. It was a noble one. He was called by Providence to bear his testimony to the principles which alone could enable his country to weather the greatest storm which ever agitated the world. Some may think that he enunciated them in a form somewhat exaggerated. But if England had not been under the influence of a respect for religion and royalty, which calculating men might sneer at as superstitious, she would scarcely have escaped the convulsion which devastated France.

More than fifty years have now elapsed since the death of Dr. Johnson. The interval has been filled with great events, and by nearly two generations of men of letters. The progress of society in the meantime has been unusually rapid. The tumult of war and change has torn us from our ancestors, and in fifty years the world has, as it were, lived a century. The consequence is, that we think very little of what immediately preceded the mighty events which are even still in the course of developement. Material and visible changes engage more of our attention than the subtile and delicate influences which form the bond of union between the past and the present, and serve to perpetuate national identity. But rightly to estimate any particular period, we must always make due allowance for these secret or less obvious causes. After all the great events which have been crowed into the last fifty years, we cannot duly estimate our present position without taking into account the influence which was exercised upon English society and literature by Dr. Johnson.

The admiration with which Johnson was regarded by his contemporaries has long given place to a very different view of his merits. It has of late become the fashion to depreciate and despise him. He has been ridiculed as a vulgar pedant, and a narrow-minded bigot. His style has become a by-word for what is labored and pompous. His criticisms have been pointed at as exhibiting the very dotage of an obsolete school. His works have been represented as destitute of taste and feeling, and as burying good sense and truth under a load of verbose formality.

It is not the object of the writer of this paper to undertake the advocacy of Johnson, or even to attempt an estimate of his intellectual and literary character. In the study of the writers of a very different school he has become abundantly sensible of his faults and deficiencies. He is willing to admit that the extravagant estimate formed of him by his contempories was characteristic of the state of things which prevailed at the period, and that his criticisms and learning could only be admired by a formal and superficial age. He is well aware that much of his direct influence is gone, since the great German critics have discovered the true philosophy of literature, and given better views of the principles of art and criticism than were ever taught by the *modern* classical schools. But he would have justice done him for what he effected among his contemporaries, and for what we ought to acknowledge ourselves indebted to him even now. In directing attention to undoubted historical facts, he will be rendering the highest praise to the memory of Johnson.

To those who have been in the habit of regarding Johnson as having corrupted our language by his free use of words of Latin origin, it may seem strange to represent him as the writer who first rendered the English tongue perfectly correct and grammatical. Yet this was most certainly the fact. Poetry with us, as among every other people, was correct and elegant, when prose was scarcely cultivated at all; and we had undoubtedly great models of prose from an early period of our literature; but Englishmen generally wrote loosely and ungrammatically, and some of our most eminent authors were in their style negligent and inaccurate till the middle of the last century. Johnson effected a complete and permanent reform. His extreme accuracy banished solecisms and vulgarisms from the written language of his country. And from his time negligence in composition has been regarded as a proof of vulgarity and ignorance. No one will consider this as a small service who duly estimates the connexion which must always subsist between language and manners.

This was not the only service which he rendered to our literature; but his services in matters of literature and philology are of small account, when compared with the influence which he exercised upon the state of English society and morals. We have had no man of letters who has contributed in any thing like the same degree to improve the national character. The political convulsions of the seventeenth century had produced a most injurious effect on the public morals. The reign of Puritanism had been followed by a dreadful reaction. Freethinkers, politicians, and the latudinarians had brought about a melancholy relaxation of principles and manners; and the earlier part of the eighteenth century was a period of general profligacy. The most successful works of our literature were, with a few admirable exceptions, sceptical and licentious. Literature appeared to be entirely dissociated from religion. All classes were more or less infected with gross vices. There was no earnest attention given to great principles; the most exciting and awful subjects were treated with coldness and levity. As the century advanced, there was a manifest improvement. There was still little real philosophy, little originality or deep feeling; but men became more serious and regular, more thoughtful and reflecting, more willing to attend to and examine serious subjects. And yet this was the very period when an opposite process was going on elsewhere. France was becoming infidel, and a spirit of profane scepticism was spreading over all the rest of Europe.

This memorable result was chiefly due to the influence of Johnson. It was he who reclaimed the truant spirit of literature, and brought her back to the service of religion. He formed a link between the world and the Church. Even the admirable example of George the Third would, as far as we can calculate, have operated much less beneficially, if the great principles of morality and religion had not been maintained, and vice and profaneness rebuked by this great great man.

The author of "Rasselas" and "The Rambler" must have exerted a powerful influence upon mankind if he had been a retired student. But it was not merely, or chiefly, as a writer that Johnson acted upon his generation, and, through his generation upon posterity. His great conversational powers rendered him an object of respect and attention to people who would not have been affected by books. His eccentricities made him an object of curiosity. He was nniversally courted and listened to. Wherever he came he inculcated his principles. He put down what was noxious with a high hand. Vice and soyhistry cowered before the modern Socrates. His vigorous and eloquent talk purified and elevated the minds of his hearers. Filthy communication and profane swearing, which had so long been the disgrace of English society, fled from his presence. Every company which he entered became a school of morals.

We still feel the effects of his influence, though his reputation has decayed. It is thus the world treats its benefactors. These few words are written by one who reveres his character, and who would have it estimated as it deserves. This, therefore, is not the place for qualification or complaint. It is not the time to point out the deficiencies of his moral system, or to show how that love of society which led him so much into the world acted injuriously upon his own character, and led him to take up with views which came far short of the purity and elevation of Christian morals. He taught all he knew. We have to be thankful that he was brought to know so much. His vocation did not extend further. What is highest and holiest cannot profitably or safely be exposed indiscriminately to all. Pearls must not be cast before swine. His was an honorable duty. If any in these times are called to a duty still more honorable, let them not forget that he has made it easier for them to perform it. The unclean spirit must be cast out, and the man be brought to his right mind before the soul is in a state to receive the deep things of the Gospel.

THE TRINITY.

He that goes about to speak of, and understand the mysterious Trinity, and does it by words and name's of mans invention, or by such as signify contingently; if he reckons this mystery by the mythology of number, by the cabala of letters, by the distinctions of the schools, and by the weak inventions of disputing people; if he only talks of essences and existences, hypostasies and personalities, distinctions without difference, and priority in coequalities, and unity in pluralities, and of superior prædicates of no larger extent than the inferior subjects, he may amuse himself, and find his understanding will be like St. Peter's upon the Mount of Tabor at the transfiguration: he may build three tabernacles in his head, and talk something, but he knows not what. But the good man that feels the power of the Father, and he to whom the Son is become wisdom, righteousness, and sanctification, and redemption; he in whose heart the love of the Spirit of God is spread, to whom God hath communicated the Holy Ghost, the Comforter; this man, though he understands nothing of what is unintelligible, yet he only understands the mysteriousness of the holy Trinity. No man can be convinced well and wisely of the article of the holy, blessed, and undivided Trinity, but he that feels the mightiness of the Father begetting him to a new life, the wisdom of the Son building him up in a most holy faith, and the love of the Spirit of God making him become like unto God.

He that hath passed from his childhood in grace under the spiritual generation of the Father, and is gone forward to be a young man in Christ, strong and vigorous in holy acts and holy undertakings, and from thence is become a disciple, and strong and grown old in religion, and the conversation of the Spirit; this man best understands the secret and undiscernible economy, he feels this unintelligible mystery, and sees with his heart what his tongue can never express, and his metaphysics can never prove. In these cases faith and love are the best knowledge, and Jesus Christ is best known by the grace of our Lord Jesus Christ; and if the kingdom of God be in us, then we know God, and are known of him; and when we communicate of the Spirit of God, when we pray for him, and have received him, and entertained him, and dwelt with him, and warmed ourselves by his holy fires, then we know him too; but there is no other satisfactory knowledge of the blessed Trinity but this; and therefore whatever thing is spoken of God, *metaphysically*, there is no knowing God *theologically*, and as he ought to be known, but by the measures of holiness and the proper light of the Spirit of God.

But in this case experience is the best learning, and Christianity is the best institution, and the Spirit of God is the best teacher, and holiness the greatest wisdom; and he that sins most is the most ignorant, and the humble and obedient man is the best scholar, "For the Spirit of God is a loving spirit, and will not enter into a polluted soul; but he that keepeth the law getteth the understanding thereof, and the perfection of the fear of the Lord is wisdom," (Ecclus. xxi. 11,) said the wise Ben Sirach. And now give me leave to apply the doctrine to you, and so I shall dismiss you from this attention.

Many ways have been attempted to reconcile the differences of the Church in matters of religion, and all the councils of man have yet proved ineffective; let us now try God's method, let us betake ourselves to live holily, and then the Spirit of God will lead us into all truth. And indeed *it matters not what religion a man is of if he be a villain*; the opinion of his sect, as it will not save his soul, so neither will it do good to the public; but this is a sure rule, if the holy man best understands wisdom and religion, then by the proportion of holiness we shall best measure the doctrines that are obtruded to the disturbance of our peace and the dishonor of the Gospel.

Bishop Jeremy Taylor.

RULES FOR DOMESTIC HAPPINESS.

1. Every day let your eye be fixed on God through the Lord Jesus Christ, that by the influence of his Holy Spirit you may receive your mercies as coming from him, and that you may use them to his glory.

2. Always remember if you are happy in each other, it is the favor and blessing of God that makes you so; if you are tried and disappointed, God does thereby invite you to seek your happiness more in him.

3. In every duty act from regard to God, because it is his will and your duty. "Do all in the name of the Lord Jesus," and look to him to bless you and your partner, and that you may abide in his love.

4. Never suffer your regard for each other's society to rob God of your heart, or of the time which you owe to God and to your own soul.

5. Recollect often that the state of marriage was designed to be an emblem of the love of Christ and his Church, and a state of mutual guardianship for God, and a nursery for the Church and skies.

6. Remember that your solemn covenant with each other was made in the temple of the Lord, in the presence of his Church, and that the most high God was called upon as a witness.

7. Be careful that custom and habit do not lesson your attentions to each other, or the pleasing satisfaction with which they were once both shown and received.

8. Whenever you perceive a langour in your affections, always make it a rule to suspect yourself. The object which once inspired regard, may, perhaps, be still the same, and the blame only attaches to you.

9. Be sure to avoid unkind and irritating language. Always conciliate. It is your interest and your duty. Recollect this very day what God has borne with in you.

10. Study your partner's character and disposition. Many little nice adjustments are requisite for happiness. You must both accommodate or you will both be unhappy.

11. Do not expect too much. You are not always the same, no more is your partner. Sensibility must be watched over, or it will soon become its own tormentor.

12. When you discover failings which you did not suspect, and this you may be sure will be the case, think on the opposite excellence, and make it your prayer that your regard be not diminished. If you are heirs of the grace of life your failings will shortly be over; you will hereafter both be perfect in the Divine image. Esteem and love each other now, as you certainly will then. Forbearance is the trial and grace of this life only.

13. Time is short, the way of life is too short to fall out in, and the comfort of life too uncertain to be ensnared by. Pray for the wisdom of the serpent and the harmlessness of the dove.

14. Forget not that one of you must die first—one of you must feel the pang and the chasm of separation. A thousand little errors may then wound the survivor's heart. It is policy to anticipate it. O that when we meet again, the deceased may say, in heaven, "I am, under God, indebted to you that I am here."

15. Pray constantly. You need much prayer. Prayer will engage God on your behalf. His blessing only can make you happy in the midst of your mercies. His blessing can make even the bitterness of life wonderfully sweet. He can suspend all our joys. Blessed be his holy name! he can, and often does, suspend all our sorrows. Never pass a day without praising him for all that is past; glorify him for your mercies, and trust him for all that is to come."

Rev. Basil Wood, M. A.

THE WITNESS OF THE SPIRIT.

Now what is the nature of this testimony? In what way does the Holy Spirit bear witness? Is it by some miraculous and extraordinary declaration that we are the children of God? Certainly not. Scripture gives us no single instance of such an attestation excepting to him, who is in so high and peculiar a sense the Son of God, as none of his creatures can ever aspire to be. Or is it, that the Holy Spirit gives to each individual himself, of those who are sons of God, such a distinct perceptible assurance of the joyful truth that they know and exult in it accordingly? This is the interpretation which has been given to the text, "The Spirit itself beareth witness with our spirit that we are the children of God," (Romans viii. 16;) and there are persons who profess to have received this distinct assurance of their being in the number of God's children, conveyed to them in some mysterious yet perceptible manner. But against this interpretation it is sufficient to say, that it is at variance with the words of our blessed Lord himself. He expressly declares that the operation of the Holy Spirit in the new birth, though not only real, but the only real and efficient cause of the new birth, is yet entirely secret, inexplicable, and indiscernable. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John iii. 18. That is, the reality of the new birth is known by its consequences; as the wind in the natural, so the Spirit in the new creation, makes himself manifest only by the effects which he produces.

Dr. Philpotts, Bishop of Exeter.

TIDES.

To behold the ebbing and flowing of the tide is an amusement ever new. By this contrivance of infinite wisdom, (whatever second causes are employed to produce the effect,) the whole mass of sea water is kept in continual motion, which, together with the salt contained in it, preserves it from corrupting, (as it would do if stagnant,) and poisoning the world. At one part of the day, therefore, the ocean seems to be leaving us, and going to other more favored coasts; but at the stated period, as if it had only paused to recover itself, it returns again, by gradual advances, till it be arrived at its former height. There is an ebb and flow in all human affairs, and a turn of events may render him happy who is now miserable; the vessel which is stranded may yet be borne upon the waters, may put out again to sea, and be blessed with a prosperous voyage.—*Bishop Horne.*

ASTORIA FEMALE INSTITUTE.—Rev. J. W. Brown, A. M. Rector.—This institution, located at Astoria, (late Hallett's Cove,) Long Island, is now in full operation. The Rector, who is also the principal teacher of the institute, will be able to accommodate two more boarding pupils in his family before the completion of the institute building in August next, if application is made soon.

An elderly lady, in all respects qualified to take the charge of the household department, has been engaged as matron. Miss R. C. Brown, late principal of the Hallett's Cove Female Seminary, is Governess, upon whom, in conjunction with the Rector, and four assistants of experience in the profession, the entire charge of the pupils will devolve.

The number of boarding pupils will after August next be limited to thirty. Masters are engaged for the more advanced pupils in French and instrumental music.

A complete apparatus to illustrate the circle of the physical sciences has been purchased as the property of the institute.

The first annual catalogue is in preparation and will soon be published.

Circulars, containing cards, &c. may be had at the office of the Churchman, and at the principal book stores.

Each pupil is expected to come provided with bed and bedding, a silver cup, fork and spoons, and six towels distinctly marked. She is also expected to possess as her own property a Bible and Book of Common Prayer.

The delightful and healthy location of the institute, the beautiful grounds by which it is surrounded, and its vicinity to the city, render it peculiarly desirable as a place of education.

Applications to be made (post paid) to the Rector at the institute, or to John L. Riker, Esq. 131 Fulton street, New York.

May 25, 1839. 3m.

TROY EPISCOPAL INSTITUTE, *for the Education of young gentlemen*—Rev W F Walker, A. M., Principal and Proprietor. The list of the officers and students of the Institute, as presented by the catalogue for the term commenced November 1st, 1838, ending April 10th, 1839, exhibits encouraging evidence of the good will of the public toward the design of the Principal, and gives satisfactory assurance of the permanent success of his plan. The tribute of a thankful acknowledgment is hereby cheerfully tendered.

Design.—The design of the Institute is to unite, and very decidedly, *moral* with intellectual culture; to have regard to the heart as well as the head; to educate for eternity as well as for time.

Instruction.—The course of instruction in the department of morals, is adapted to the pupil. It embraces Moral Philosophy, Evidences of Christianity, Bible history, the study of the Bible, and Catechetical instruction.

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Requirements.—The admission of pupils is restricted to no particular age. But diligent attention to the performance of duties and propriety of deportment, are expected of all who become members of the Institution.

Reports.—A daily record of the deficiencies of pupils in their several classes is kept by each teacher, which is weekly submitted, by the Principal, to each pupil; and at the expiration of every four weeks, to the parents or guardians of each, in the form of a report.

Examinations.—An examination is held every Friday of the division under the several instructers, in rotation, and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the Institution.

Terms.—The Academic year embraces forty-six weeks in two terms of twenty-three weeks each.

Vacation.—There are two vacations in each year; one of four weeks at the close of the first term, and one of two weeks at the close of the second.

Expenses.—Board and Tuition, and all requisites, (payable half-yearly in advance,) $230 per annum.

No deduction made for absence; nor will any pupil be received for less than a term.

Next Term.—The next term will commence Wednesday, May 1st, 1839. Applications for the admission of pupils should be made as early as possible.

April 25. tf

POUGHKEEPSIE FEMALE ACADEMY, Miss Curtiss, Principal. This institution reopens on the first day of May, and affords advantages for solid or ornamental education not surpassed by any institution in the state. The edifice is large and commodious, and opens upon paved walks which extend over the whole delightful village of Poughkeepsie.

Circulars containing terms, &c., can be had at the bookstore of Mr. Roe Lockwood, No. 111 Broadway, New York.

References—Rev. Messrs. Mann, Eaton, Hatch; Rev. Dr. Reed, and Hon. Judge Ruggles, Poughkeepsie.

April 9, 1839. 13t

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Louis Sherman.

Feb. 19. tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

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Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.

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